

Ornaments for the Daughters of Zion. C

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The CHARACTER and HAPPINESS
OF A

Vertuous Woman :

in A

DISCOURSE

Which Directs

The FEMALE-SEX how to Express,
THE FEAR OF GOD, in every
Age and State of their LIFE ; and
Obtain both Temporal and Eternal
Blessedness.

Written By COTTON MATHER.

Tertullian's advice for the Ornaments
of WOMEN.

*Prodite Vos jam Ornamentis Extructe A
postolorum — Vestite Vos Serico Pietatis, Byssino
Sanctitatis, Purpura Pudicitiae — Deum ha-
bebitis Amatorem.* In English.

Go yee forth now array'd with such Or-
naments as the Apostles have provided for
you ; Cloath your selves with the Silk of
Piety, the Satin of Sanctity, the Purple of
Modesty ; So the Almighty God will be
a Lover of you.

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B. G. for Samuel Phillips at Boston. 1691.

The PREFACE.

TIS very Surprising to see and read, what a [Mundus, or World, of Pretend'd ORNAMENTS, the Bless'd Prophet Isaiah sets out The Daughters of Zion, which liv'd in his Dayes as Rigg'd withal. But among all those One & Twenty Ornaments, I find none of those which the Inspired Apostle Peter does Recommend unto the Women of all Ages, as Things in the sight of God, of great price. And therefore as I did not wonder at the Following menace of the Almighty, I will take away the Bravery of their Ornaments; thus I also set my self to accommodate my Neighbours, with such Ornaments, as make up what Mary chose, even, The good part which cannot be taken away. They that shall Criticize an undertaking to write a little Book for Promoting the Fear of God in the Female Sex, do but show their Ignorance of what was done by Ecclesiastic, by Jerom, by Austin, in the Primitive Times, besides what has been done by several Renowned Poets of a later date; and Perhaps, they forget, That one Book in the Sacred Bible, was written for, An El & Lady. As for the Manner of my own writing, 'tis Plain, Brief, Chast; and not without an endeavour to imagine how such a subject would have been handled by a Timothy, who was to address Women, & yet be an Example of Purity. But as for the Design of my writing, 'tis purely to advance Vertue among those, Who cannot forget their Ornaments, & yet often forget those things which are no less Necessary than Ornamental. Now, may GOD Prosper it.



Ornaments for the Daughters of . Zion

O R

The Character and Happiness
of a

Vertuous Woman :

From the Words of the Wise
Woman, in

Prov. XXXI. 30.

*Favour is Deceitful, and Beauty is Vain ;
but A WOMAN THAT FEARETH
THE LORD, Shee 'tis, that shall
be Praised.*

IT may well be reckoned the Brightest Honour of that Sex, which the Holy Spirit of God ha's declar'd Worthy of a Chast and a Kind Honour from us, That when the Fulness of Time was come, God sent forth His Son, made of a woman. As a Woman had the Disgrace to Go First in that horrid and Woful Transgression of our first Parents, which ha's been the Parent of all our misery ; so a Woman

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had

had the *Glory* of bringing into the *World* that *Second Adam*, who is the *Father*, of all our *Happiness* : a *Woman* had the *Saviour* of *Mankind* in the *Circumstances* of an *Infant* : *Miraculously* *Conceiv'd* within her ; and of a *Mary* was *Born* that *Holy Thing*, which is call'd, *The Son of God*. There is a *Woman*, whom we do now without the *mistake*, which made that *Expression* the *Occasion* of many *Ancient* and no less *Ferious* than *Curious* *Contraversies*, call *The Mother of Him that is God* ; *inasmuch* as that very *Flesh* which was *Born* of her, and which the *Trembling Hereticks* of this *Age*, do not now *Tremble* to *Uplift* and *Nullify* with frequent *Blasphemies* ; I say, That *Visible* *Tangible* *Flesh* is *Personally* *United*, unto the *Second Person* in the *Adorable Trinity*. Though we do not like the *Papist* *Idolaters*, for this *Cause*, imagine that *Blessed Virgin* to have been free from *Original Sin*, when she was on *Earth*, nor now *Implore* her *Mediation* and *Intercession*, in *Heaven* for us ; and though I do not think, that the *Holy Ghost* refer'd unto her *peculiarly*, as there are *Expositors* who think *He* *dos*, when He says, *The Woman that fears the Lord, She tis that shall Prais'd* ; Yet we may safely account the *Female Sex* herein more than a little *Dignify'd*. And how should it *Encourage* all *Women* to seek a *Saving Interest* in that *Redeemer*, who was *Born* of a *Woman* ! how should all *Women* make their *Hears* a *Lodging* for that *Lord*, who in a *Woman* received, *The Body Prepared for Him* !

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THE Second, or a privilege not far from the Second Advancement of that Sex, may be Esteemed, the Share which it ha's had in Writing those Oracles, which make us wise unto Salvation. As one woman was the Mother of Him who is the Essential word of God, so diverse women have been the writers of His Declarative word. Though the Apostle do's abundantly intimate unto us, that such Inspirations as Compos'd the Scriptures are not now to be expected. when he gives the prohibition so much Transgress'd by the most Absurd Sect in our Days, That the woman may not speak in the Church; Yet our God has Employ'd many women to write for the Church, and Inspir'd some of them for the Writing of the Scriptures. We have not only seen women doing service for the Tabernacle by such Ingenious Writings as we find mention'd in the Catalogues of Beverovicius, Hottinger, and Voetius; or such as that most Accomplish'd Lady, Anna Maria Schurman ha's in our Age address'd the World withal; for even the Books Published by that Sex, were enough to make a Library far from Contemptible; nor ha's even the New-English part of the American Strand, been without Authoresses that would Challenge a Room in such a Library: They to whom the common use of Swords is neither Decent nor Lawful, have made a most Laudable use of Pens; and they that might not without Sin, lead the Life which old Stories ascribe to Amazons, have with

with much *Praise* done the part of *Scholars*, in the World ; But we sometimes also find a *Woman* among the *Amanuenses* or *Scribes*, of that Spirit, who moved *Holy men*, to write the most sure word of *Prophecy*. And how much do's this Oblige all *women* to study that precious Bible, to the curious Work-manship whereof, the hand of a *woman* ha's contributed? how ready should *women* be to Read the pages, upon which they may see transcribed the Heavenly discoveries made by the God of Heaven to an holy *woman* ; rather than to mispend their *houres*, and infect their *hearts*, by the revolving of such *Romances*, as commonly leave a sensible Taint upon the minds of their unwary readers?

WEE have not only the Song of *Deborah*, the Song of *Hannah*, the Song of *Mary*, and the Prophecy of *Huldah*, in this matchless book of our God ; but the instructions of *Bathshebah* too, are entered in these blessed Registers. The Thirty first Chapter of the *Proverbs*, contains a direction of *Bathshebah* to her darling *Solomon*. *Solomon* that in the fourth chapter of this Book, records the Counsils of his *Father*, now in the last chapter adds the Counsils of his *Mother* thereunto. So carefull will wise children be to remember the gracious counsils of their godly Parents! Wee have *Solomon* here addressed by the name of *Lemuel*, which name some interpreters judge to be a little and a loving imitation of his true Name ; as tis usual with our Mothers, from the names of *Edward* and *William* and the like, to form some affectionate Appella-

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tions for us; but others waving so small a consideration, do look upon *Lemuel* as one of the eight names which the Jews do ascribe unto that man of Name, and they tell us, that as *Jedidiah* proclaimed his being *Beloved of the Lord*, so *Lemuel* signified his *Belonging to the Lord*. Some famous persons in the world, have been signalized by that Character of being *Mother-taught*; such an one was our *Solomon*, who had not only a *Father*, that left behind him *Transcendent Songs for Solomon*, but also a *Mother* who taught him such things as the best should not be unwilling to *learn*. How free, how rich is the Grace of God unto Repenting sinners! *Bathshebah* after a very scandalous Fall, becomes a very eminent Saint, yea, a *Prophetess of the Lord*. Although a woman may have been Remarkable and Notorious for sin, yet let her endeavour to make her peace with God: It may be made, and she may enter into the Kingdom of Heaven, before others that have not had such wounds upon them.

'TIS evident, that the nine first verses of the Chapter, are spent in Reciting the most Prudent and winning *Lessons of Bathshebah* to her *Solomon*. But it is conceived that the rest of the chapter is only *Solomons* Reciprocation in the praises of *Bathshebah*. It is indeed a most lovely thing to see such Correspondencies of *Desert and Duty*, as make Children to count their *Mothers* worthy of their honour: Noble Romans have sometimes made Florid Speeches at the Funerals of their *Mothers*, and professed, That they had never in their Lives been reconciled unto them, inasmuch as (they meant)

meant) they had never fallen out : It is the Happiness of a Mother sometimes to have such Sons as *Nazianzen* and *Austin* were unto theirs, whose Names are by their means forever Celebrated : although for the most part we see in mens Readiness to Slight their Mothers, the Reason why the Mother is put first in that Charge of our God, *Ye shall fear every man his Mother, and his Father.* It is the Opinion of others, That the Conclusion of the Chapter, is also the Composure of *Bathsheba* ; and that which confirms them in this Opinion is, The Skill in Household Affairs here manifested, which Carries a Little of a Female Aspect with it. However it be, we have here the Description of, *A Virtuous Woman*, in twenty two Verses, according the Number and Order of the Letters, in the Hebrew Alphabet ; Every letter in due sequence beginning a several Verse. 'Tis reported, that *Chilaren* among the Jews of old Learning to write, had their Copies usually given them from those Portions of the Scriptures, which were drawn up with such an Alphabet of the Hebrew Letters in them ; whether that were so, or no I am sure that women among the Gentiles in our Dayes Learning to Live, cannot easily find better Copies to follow, than those which are in our Context here set before them. It were to be wished, That the Sex which so often looks into the Glass, would sometimes cast an eye upon this part of that Sacred word, which is Compar'd unto a Divine Glass ; that they may see whether they have the Features, or

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the Habits of, *The Vertuous Women*, on them. And
such I pray, let no woman count her self so great
eirs, a Lady as to put in her Exceptions, against
Ce- that Stroke in the Character of the *Vertuous*
e see woman here, *She seeks wool and Flax, and works*
the willingly with her Hands; till she has pro-
that cured the Alteration of the English Law,
man wherein, *Spinster*, is a Term given to Women
union of the greatest Quality. When a Gentlewo-
hap- man of Extraordinary Learning was presented
and before the first King of Great Britain, his first
n is, Question to her, was, *Madam, Can you Spin?*
sted, And several of the most Renowned Emperours,
with have not only Obliged their Daughters to
Des- Spin, but also Wore such Garments as those
two Princely Hands had prepared for them. The
ler of Cards at which many Gentlewomen Play wickedly
Every with their Hands, are far more Debasing, than
veral those Cards which first the Wool for the
g the Wheel: and the Distaff is an Instrument of
their better Quality than the Dice. The Famous
ortions Queen Katherine, when persons of high Rank
e with were sent unto her with a Message from King
ers in Henry, counted it no Disgrace to be found
n sure with a Skein of Red Silk about her Neck, at
Dayes Work, with a Maid of Honour by her side.
better he that hath Bought a Field, has not thereby
in outought a Release from *Domestick Business*;
were to the Hands which Carve at the most Noble
n looks tables, may be Laid unto the Spindle, without
an eye being Dishonourably Blistered or Dirtied there.
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'TIS a foolish Custome which the Jewes
have in Reading *Solomons Book of Ecclesiastes*;
that

that they Print the *Last Verse but One*, of it, over again in the Close of all, because they would have the Remembrance and Impression of that *Verse* to be stronger upon them, than that of the *Terrible Verse* which follows it. But having laid before you the Description of, *A Virtuous Woman*, which closes up *Solomons Book of Proverbs*. I must upon another Account Print, and ask the Daughters of our Common Mother to Read, the *Last Verse but One*, over again; 'tis this.

*FAVOUR is Decitful and Beauty is Vain;
but a woman that Fears the Lord, Shee
'tis that shall be Praised.*

THE Words are, as one saves of them, *A Royal Garland set on the Head of a Virtuous Woman by the Hand of God*. Some Interpreters, do so *Allegorize* these Words, that they make this *Virtuous Woman* to be the *Church of God*. Indeed, there are more *Women* than *Men*, in the *Church*; and the more *Virtuous* they prove, the more *Worthy* will the *Church* be, to be figured by, *A Woman that Fears the Lord*. Some interpreters again, do so *Sublimate* the Words that they understand Every Holy, Pious, Devout Soul by this *Virtuous Woman*. And it were well, if *Women* were generally so *Virtuous*, as that they might worthily impart unto Every Godly Soul, the Denomination of, *A Woman that Fears the Lord*. Other Interpreters, do suppose *Vertue* itself to be meant by the *Virtuous Woman*. But, we should

of it, they should be sorry, if a *Vertuous Woman* prove so rare a thing, as to afford a style for a Parable rather than an History. I confess, *Virtue* it self, and the Names of all Particular *Vertues*, are Grammatically of the *Female Gender*; and that the Things may Theologically abound in that Gender, is what we may thence take Occasion to be wishing for. But after all, 'Tis a Real, Proper, Gracious *Woman*, that has her *Character* and *Blessedness* in these words Exhibited unto us.

THE first thing with which we are here created is,

I. THE CHARACTER of a *Vertuous Woman*.

AND this Character is both *Negatively* and *Positively* offered. *Negatively*, 'Tis not a *Deceitful Favour*, or, a *Vain Beauty* that sets her off; Women that have none but those things to Value themselves upon, are driven out from, *The Temple of Honour*, here: But, *Positively*, 'Tis, the *Fear of the Lord* that is her Commendation. 'Tis implied, not only That *Favour* and *Beauty* are poor Things Compar'd with the *Fear of God*, but also that they who have the *Fear of God*, will not Value themselves upon their *Favour* and *Beauty*; Yea, that there is a *Favour* and *Beauty* Opposite, Contrary, Destructive to the *Fear of God*. We may Reflect upon the Whole, in these Conclusions.

Conclusion. I.

THE *Virtuous Woman* counts the best *Female Favour* to be *Deceitful*, the best *Female Beauty* to be *Vain*.

BY *Favour* is meant, a Comely Presence, an Handsome Carriage, a Decent Gesture, a Ready Wit agreeably expressing it self, with all other Gracefull Motions, and whatsoever procures *Favour* for a Woman among her Neighbours. The *Virtuous Woman* is willing to have this *Favour*, so far as is consistent with *Virtue*; Shee Counts it a *Favour* of God for one to be graced with it; But still she looks upon it as a *Deceitfull Thing*. She is carefull, that She do not hereby *Deceive* her self into proud Imaginations, and into an Humour, *Concited* of her self, or *Contemptuous* towards others. Carefull She likewise is, lest hereby She *Deceive* Unwary men, into those Amours which bewitching looks and smiles do often betray the Children of men, especially those that are but Children of men, into.

BY *Beauty* is meant, a good Proportion and Symmetry of the parts, and a skin well Varnished, or that which Chrysostom calls A Good mixture of Blood and Flegm Shining through a good Skin; With all that Harmonious Air of the Countenance, which recommends it self, as a *Beauty*, to the Eye of the Spectator. The *Virtuous Woman*, is not Unthankful for this *Beauty*.

Beauty when the God of Nature ha's bestow'd any of it on her; and yet She counts it no Virtue for her to be very sensible of her being, Illustrated with such a Beauty. But still she looks upon it as a *Vain* thing. She reckons it so *Vain*, that she ha's no Assurance for the Continuance of it; but that it is, *Temporis et Mirbi Ludibrium*, as one of the Ancients ha's descanted on it; a thing neither *Age Proof* nor *Ague-Proof*. She sees that *Futility* in it, which is upon the quickly Withering *Roses* and *Lillies* of the Field: such a *Vanity* as that *Sick beds* or *Sun beams* or a thousand Casualties may soon destroy that Idol of the *Amorites*. And upon these Thoughts, a *Virtuous Woman* takes heed of becoming so *Deceitful* and *Vain*, as many Women are Tempted by their *Favour* and *Beauty*, to become.

Conclusion. 2.

THERE is a *Favour* so particularly *Deceitful*, and a *Beauty* so Remarkably *Vain*, as that a *Virtuous Woman* would be loth to be *Deformed* with it.

THE *Flavour* whereat a *Virtuous Woman* ha's a Particular Dislike, is that which *Promiscuous Dancing* is applauded for. The Exercise of *Promiscuous Dancing* is that which pretends to be a peece of Breeding, which demands the *Favour* of Woman-kind; but a *Virtuous Woman* esteems them *Deceived* who count it so; nor will She affect such an Exercise. *Job*

recounts it as part of the Breeding which the Ungodly bestow upon their Children, in Chap. 21. 11. *Their Children Dance.* Now the *Virtuous Woman* is not fond of being that way Employ'd. We read the Haughty Daughters of Zion described and threatened in *Isai. 3. 16.* as, *walking and Mincing as they go.* Very Renowned Exp. sirs, Conceive that Scripture to refer unto the haughty Carriages Learned in the *Dancing School.* The Apostle Paul in *Rom. 13. 13.* Condemns, *Rioting*; and the Apostle Peter, in *1 Pet. 4. 3.* Condemns, *Reveling.* Now the most Learned Criticks in the Greek Tongue, Judge, *Dancing* to be the Thing intended in the word there used by those Apostles. Moreover, The Reverend Assembly of Divines, in their Larger Catechism, Very justly mention *Dancings*, among the Things forbidden in the Seventh Commandment of our G. d. Nor do's the *Levity* of *Dancings* wherein Persons Leap and Fling about so like *Bedlams*, that the Wisest men have call'd it, *A Regular Madness*, now agree well with the *Gravity*, which Holiness is to be accompany'd withal. Such things as these are Enough to make a *Virtuous woman* to discard such *Dancings* from among, *The Things of Good Report*; and leave them either to the Pagans whose manner it was to *Dance* in the Worship of *Bacchus*, or to the Monkeyes whom of old, they brought forth to *Dance* at the Festival of *Diana*. Some of the more Sober Papists, have not stuck to say, *The Dancer breaks the Covenant of God, made in Baptism; he Promiseth to Renounce the Devil, and*

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his pomps: but when he enters into a Dance, he
goes in the Pompous Procession of the Devil.
They are not a few Silly scrupulous presbi-
terians, by whom these Dancings have been stig-
matized. In the Primitive Times, more than
One or Two of the Fathers, Thundred against
them as, *A Diabolical practice*; and whole
Synods did prohibit the usage of them, even
at Weddings as well as at other Seasons.
Nor have Reforming Synods of later dayes in
France, Holland, Poland, foreborn to brandish
the Sword of Church Discipline, and provide
Censures, for any Dancers that might be found
among their Communicants. Austin says, *The*
miserable Dancer knows not, that as many paces
as he makes in Dancing, so many Steps he makes
to Hell. And the blessed old waldenses re-
sisted, *In a Dance one breaks all the Ten Com-*
mandments of God. The most eminent Refor-
mers above an hundred years agoe, concur-
red in witnessing against these Dances, as an
unlawfull Recreation; and among the English
Divines, yea among the English Bishops, they
have been decry'd by *A cloud of witnesses*;
they have branded our Dancers as the *Caper-*
ing Goats that will not be found among the
Sheep in the Day of the Lord. Shall we say
it? Even the Ancient Romans; although they
were Heathens, yet reputed skill in Dancing
an Infamous thing. *Scipio* call'd a Dancer,
Impudent; *Salust* call'd a Dancer, *Disloyal*; and
they cited it as a Note of Infamy. Tully
could say, *A Dancer is doubtless either Drunk*
or Mad; and he argued against some, that they

must needs be *Vicious*, inasmuch as they were *Dancers*; nor did *Seneca* think it any other than a matter of bitter complaint, That there were *Dancing Schools* tolerated in the *Citty*. These are considerations enough to deter a *Vertuous Woman* from the *Dances*, which are now become so acceptable to This *Adulterous Generation*. Pardon me this *Freedom*; I had been worse than an *Infidel*, if I had not used it; for I remember *Plutarch* himself enumerating the Qualifications of A *Vertuous woman*, gives this for one, She must not be a *Dancer*. The *Daughter of Herodias* has been so *Stigmatize*, that a *Vertuous woman*, will not be for *Dancing* after her.

THE *Beauty* whereof a *Vertuous woman* hath a Remarkable *Dislike*, is that which hath *Artificial Painting* in it. The usage of *Artificial Painting* is practised by many women, who think thereby to be valued for a *Beauty* which they are not Really the owners of: But a *Vertuous woman* will not be guilty of such a *Vanity*. There is a wicked *Look* that pleads for this ungodly practice; but that Good Lady uttered the Language of a *Vertuous woman* upon Reading such a Book, O Lord, I thank thee, that thou gavest mee not wit enough to write such a Book, nor so withal thou hadst given me Grace enough, not to write it. Although it be not Unlawful for a Person Transiently to Reserve or to Restore her Native Complexion, by Convenient Medicines, when she is in any special Danger of Losing it; Yet for a Person to

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Paint her self, that She may make some Ostentation of a Complexion which God ha's not made her the Owner of, is a thing that ha's heard ill among the most Godly Christians; nor will a *Vertuous Woman* Easily be Reconcil'd unto it: Lest when the Saints Rise, as *Tertullian* wished he might, at the Resurrection of the Righteous, To see whether the *Angels* are then carrying any *Painted Ladies*, in their Arms to meet the Lord *Jesus Christ*, with Joy, there will be no such sight then to be met withall. The wicked *Harlots*, of old Painted their Eyes; as 'tis said in *Ezek. 33. 40.* Thou Paintest thy Eyes; Understand it of their Eye-browes and Eye Lids, which they ting'd with a Preparation of *Antimony* to Blacken them, and Beautify 'em. This was accounted an Extraordinary Comeliness; and therefore about the *Harlot* is the Young man advised in *Prov. 6. 25.* Let her not take thee with her Eye-Lids. Of such Eye 'twas that *Cyprian* said, *These are not Eyes, with which our God is to be Look'd unto!* And *Jerom* reckons 'em among Scandalous Harlotries. Now this is One Argument which the *Vertuous woman* ha's against the Painting of her face in any part of it; It is the Guise of an *Harlot*. An Adulterate Complexion, is but agreeable to an Adulterous Condition. A Painted Face is but a Painted sign hung out for advice to Strangers, that they shall find Entertainment there. 'Tis often the Whores Forehead which admits Paint upon it. 'Tis well, if you don't find a Snake, where you see a Painted Skin! Moreover, Our Face is a Seal

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which

which ha's much of the Divine Image and wisdom appearing in it; and it is a Vile affront unto God, for a Woman to Deface the Workmanship of the Almighty there; by such an *Inversion*, as the Hebrew word for this *Painting* signifies. Now, the *Paint* which is laid upon it, not only Disfigures the Face for the present, but also do's Corrupt it and Corrode it, and Poison it, and hasten Wrinkles and Ruines thereupon: it will *Rent the Face*, as the Scripture speaks of it; and I am sure, it should *Rent the Heart*, of them that use it. Besides, Our Lord Rebuked it, as a bale Hypocrisy for Persons to alter their Faces that they might appear to be *Fasting* when they were so indeed; how much more basely Hypocritical is it, for Persons to alter their Faces, that they might appear to be *comely* when indeed they are not so? There is no *Sincerity* in these *Batterflies*. It is a *Cheat* which there is no Enduring of. The more Moral Heathen shew'd a Great Indignation at it; and shall we think a *Virtuous Woman* can allow of it? And alas, what a World of Precious Time, is thus thrown away, by poor Creatures, who are so taken up with *Painting* of the *Sepulchres* in which their Souls ly Dead, as that they do Little or Nothing for the Beautifying of those *Black, Forlorn, Forsak'n Souls*? The sin committed in *Paintings* we must suppose committed in *Patches* too. When the Face is *Patched* the Heart is *Rotten*, the Heart ha's more *Black Spots* than the Face upon it. Some unhappy Ladies by the Just Judgement

of

and of God, have brought forth Children with Natural Patches on : so ha's God been offended at them. The Ancients tell us, That the Devil was the Inventor of this *Hillish Art* ; and it can be nothing but either *Lech* or *Pride* (both Brats of the Devil !) that shall dispose any to the using of it. If they that *Please* men, much more, I am sure, they that thus *Cheat* men, cannot be, The Servants of Christ ; *Aristotilian* well calls them, The Handmaids of the Devil ; nor when they *Paint* their Bodies, do they *Glorify* the Lord with their Bodies. A *Vertuous Woman* would be loth to follow no better Patterns than *Jezabel* ; or *Maximilla* ; both of which Woful Creatures have this related of them, That they *Painted* their Faces. For *such* would she leave these foul *Paintings* ; and now the old *Picts* are dead, she would not help to *Revive* that *Pagan* Generation, or make her self a Sister to the *Squaws* in the Thickets of *America*. Nor would she be in the way of such *Thunder-bolts*, as Dr. *Hall* in Imitation of the blessed Ancients once darted against such Transgressors, *Hear this, ye Plaster-faced Jezabels* ; if you will not Leave your *Dawbing* and your *High washes*, God will one Day wash them off with *Fire* and *Brimstone* !

Conclusion. 3.

THE *Fear* of God is that which the Heart of a *Vertuous Woman* is under the Power of. The *Female Sex* is naturally the *Fearful Sex* ; and the *Fear* of God is that which Exceeds (and sometimes

sometimes Extinguishes) all other Fears, in the Sp
the *Virtuous Woman*. To state this matter a Even t
right, we are to know, That the Fear of God i peak th
an Old Testament Expression, as the Love of God h Wo
is a New Testament one, for all true Religio eller a
whatsoever. It may then be said of a *Virtu could r*
ous Woman, That she is a Religious Woman ; She himuch
has Bound her self again to that God, whom Somethi
She had by the Sin and Fall of her First Mi and S
ther departed from ; She has a Love which ver of
do's not cast out the Fear that is no Fault, but throug
confirm and settle her in that Fear of God ; the Bri
That all kind of Piety and of Charity is prevail dence ;
ing in her Disposition ; That Sobriety and Excell
Righteousness and Godliness are Visible in her unto
whole Behaviour ; and, That She does Justice like a
Loves Mercy, and walks Humbly with her God. Conter
But that we may speak somewhat more particu well r
cularly. To re
all.

FIRST. A *Virtuous Woman* has Anful as
well as Real Apprehensions, That there is a phecies
God. When Jacob first perceived the Pres many
sence of God, it is said, in Gen. 28. 17. He was that
Afraid. The *Virtuous Woman* in like manner Road
Believes the Essence of God ; and that thought, traor
God is, it raises a Sacred Fear of Him in her rily
humble and moved Soul. She sees the Bless She
of a GOD proved from the Works of Creation : She f
even as he that made the Image of Mankind G O
engraved his own Name upon it so, that it dition
could not be taken out without breaking all She
to peices. The whole World is a Book, and ciest
all Creatures are the Letters in it, whereby Prof
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She Spells out the Existence of a GOD. Even the Dumb, the Mute Creatures do loudly speak this Truth unto her. She Considers, That of God's World had a Beginning; inasmuch as 'tis Religi- ous and Changing every Day: And that it Virtue could not have its Beginning from it self; in-asmuch as Nothing would then be the cause of something. So, She sees, There is a GOD; and She sees the Wisdom of a GOD, the Power of a GOD, the Goodness of a GOD, throughout the Universe. She sees Likewise the Being of GOD Plain in the Works of Providence; which Preserves all things in a most Excellent Order, Subordinate and Subservient unto a Glorious End. She sees the World like a Vast Army Composed of Quarrelsome, Contentious, Contrary things, and yet holding well together; whereupon She Concludes, There is a GOD who is the wise General over all. She Considers the Extraordinary Occurrences in the World; and when She sees Prophecies that Ex-actly foretel what comes to pass many Ages after; When She sees Miracles, that give Check to the Common Course and Road of Nature; When She sees Prayers Extraordinarily Answered, Good men Extraordinarily Rewarded, Ill men Extraordinarily Punished, She cries out, The Finger of a GOD is here! She finds her self born with a Notion of a GOD, wherein She has not been by any Tradition or Policy of others Impel'd upon; and She graciously Cherishes that Notion. All Ancient Histories hardly mention above Twenty Profess'd Atheists; and of those that were counted

such, there never was one, without frequent and Vehement Suspicions of a GOD. But all Tendencies to *Atheism* are most abominable to the Soul of a Vertuous Woman. She is not such a Fool as to say with her Mouth, or to Think with her Heart, or to say in her Heart, &c. With, *There is no God*. The Being of a GOD is at once the Fear, and yet the wish of her Godly Soul. If any Designing, Debauched *Atheist*, go to insinuate unto her; That the Notion of GOD, and HEAVEN, and HELL, and an Immortal SOUL, is but a Trick of some Cunning Divines, her Answer is with an Indignation, Speedy and Angry like a Flash of Lightning, *Satan, be gone!*

NEXT; A Vertuous Woman has a most Reverent Respect and Regard, unto all that has the Name of God upon it. They that have the Fear of God in them, are by Him so styled, in Mal. 4. 2. *For that Fear my Name*. The Name of God is all that, whereby He makes Himself Known unto us; and a Vertuous Woman will not Irreverently Use any such Thing, Lest She should be *held not Guiltless before the Lord*. She will not utter the Titles of God in any Frothy and Foolish manner; nor will she have a Low Opinion of His Attributes; nor will she with a Carnal Spirit come unto His Ordinances. Yea, so far she is from Affronting the Name of God herself, that although she should be Dressed never so Fine, yet if she Chance to hear the Name of God Blasphemed, she can Scarce forbear the Rending of her Clothes, as the Usage of

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the Jewes was on such a Provocation ; be-
 sure, it causes the *Rending* of her Heart. Es-
 pecially, the *Word* of God, is what she *Fears* to
 Despise, or Control, or Disobey ; it may be
 said of her, *She Fears the Commandment* ; it may
 be said by her, *My Heart Stands in Fear of thy*
word. Of the *Precepts* in that Word, it is her
Fear, *Oh Let me not break them !* Of the *Pro-*
misses there, 'tis her *Fear*, *Oh Let me not fall*
Short of them ! Of the *Menaces* there, 'tis her
Fear, *Oh Let them never take hold of me !* And
 at the same time, the *Vertuous Woman* is very
 much Concerned, That the *Name* of God may
 be duely Honoured in the World. *Sanctify*
be thy Name, is the first *Petition* of her Soul
 unto her Lord. She would not for the most
 Massy Wedges of Gold, ever do any thing, that
 may bring Reproach to the dear *Name* of God ;
 but she Studies, Contrives, Labours to Advance
 that Blessed *Name* as far as ever she can ;
Oh (she thinks) *How may the Name of my Good*
God, be by my means Exalted in the World !

THIRDLY. A *Vertuous Woman* is Very
 Circumspect & Sollicitous to Avoid what the
 God of Heaven may be Offended at. The Wise
 man takes notice of this, as one Ingredient in
 the *Fear* of God, Prov. 16. 6. *By the Fear of*
the Lord men Depart from Evil. And it is ac-
 cordingly, the desire of the *Vertuous Woman*,
 to Shun all that *Evil* which God may be dis-
 pleased at. She flies from every Known Sin,
 as from a direful Serpent, or from a deadly
 Poison ; because that she sees it Offensive unto

that God, who is of Purer Eyes than to Behold Evil, and cannot Look upon Iniquity. What we read of Job, is Likewise to be said of her, She is a Perfect woman, One that Fears God, & Eschews Evil. She cannot bear the Thought of incurring the Anger of that God, who overturns the Mountains in His Anger ; and she Trembles before that God, at whose Voice even the Pillars of Heaven do Tremble. She had rather undergo any miseries, than incur the Intolerable and Interminable Torments which the Omnipotent God ha's to inflict upon them that Provoke Him to Fury ; and upon that Account she is Fearful of Every thing that may be Provoking to her Holy Father. When she over-hears the Lord saying, *Oh I do not the Abominable things that my Soul hates*, her Answer is in Words like those that Joseph had unto his Brethren, *Oh dare not, I cannot Commit such Things, for I fear God !* If Other Women will speak Vainly, Dress Proudly, Live Lewdly, She can say as Nehemiah did of old, *But so do not I because I have the Fear of God !* The Exquisite Pen of a Dutch Lady hath Celebrated the Zeal of a Scotch Woman, who for her Zeal having her Leg tortured in that cruel Horrid Engine call'd, *The Boot*, bravely said, *My God, I Bless thee, that thou hast given me a Leg to be thus used for ahee !* Thus would this Person rather have all her Bones Broken, than to sin so against God, that like David she must cry out of, *Broken Bones.*

FOURTHLY. A VELENOUS woman Labours

Daughters of Zion

to Please and Serve the great God, with the greatest of her care. The Fear of God, is thus described by the Apostle, in H.b. 12. 28. *Let us Serve God Acceptably with Reverence and Godly Fear.* And nothing is more Acceptable to the Vertuous Woman, than that she may Acceptably Serve her God. Let her be of never so High Rank, she thinks it no stoop for her, to be a *Servant* of that Lord, who has all the Angels in Heaven for His *Ministers*; nor do's her Opinion vary from that of those Apostles who chose, to be call'd, *The Servants of Jesus Christ*, when they might have been called, *His Kinsmen*; or of those Emperours, who valued it as one of their *Pierogatives*, to subscribe themselves, *The Vassals of the Lord Jesus Christ*! Let her be of never so Low Rank, She will not stoop to be a *Servant* of the World, or of the Flesh, or of the Devil; nor can she brook that the Curse of so being, *A Servant of Servants*, ever should come upon her. When she Contemplates that Lord, who is, *A Greater than Solomon*, She cries out, *Happy are thy Servants*; *Oh that I might be one of them*! And she would alwayes be doing the will of God, in such a manner, as may be pleasing to Him. We read of One, He had this Testimony, that He pleased God. Now, That is the Testimonial to be given of the Vertuous Woman; She aspires after the Imitation of the Lord Jesus, in, *Doing alwayes the things that please the Father*. It is the Name of a Good man, *The man that Pleaseth God*; and whatever Change the Name of this Woman may

undergo, still she keeps that Name, *The Woman that pleaseth God*. How so? Even bec use that she do's all she can in and for the Service of God; and she would not leave Room for that Expectation of the Lord, *If I be a Master, where is my Fear?* No, as often as she says *Our Father*, so often do's her Heart within her say, *Our Master is in Heaven!* We read in the Bible, concerning, certain women that Ministered unto *Jesus*; and this Woman is Ambitious to be of that Blessed Company.

FIFTHLY. A *Vertuous Woman* do's attend the worship of God, with an Unwearied and Exemplary Diligence. The Proselytes, that of old were brought unto the worship of the True God, are thus distinguished, in *Psalm 115. 11. Ye that Fear the Lord*. And the Vertuous Woman accordingly expresses her Fear of God, by worshipping of Him that is, *worthy to be Feared*. It may with only the necessary Variation, be said of her, as it was of *Cornelius*. Long ago, *She is a Devout woman, and one that Feares God, and Prayes to God, alwayes*. As the Almighty God was called, *The Fear of Isaac*; because He was worshipped by that Renowned man; so may He be called, *The Fear of the Vertuous Woman*; because this Woman will observe all the parts of that worship, which is due unto the Lord. There is the Natural worship of God, whereto she is no less Piously Affected, than Constantly Accustomed. She is a woman full of Prayer, and Perhaps it may be said concerning every Room of her House,

She has Perfum'd it with her Prayer. Prayer
 what She will be Early as well as often at;
 and she is every Morning Jealous, lest like
 Origen, She give the Devil an Advantage, by
 Omitting of it. She makes not her Closet a
 place for meer Trifles and Pictures, but for
 Prayers with Devoutest Meditations. She Retires
 into her Closet every Day, that she may there
 have a Visit from the Eternal Bridegroom of her
 Soul; and whatever Exercises may be at any
 time upon her mind, She do's as Hannah did;
 She Pours out her Soul unto the Lord, that she
 may be no more sad. Yea, she is not unac-
 quainted with solemn Humiliations, and solemn
 Thanksgivings, upon the just Occasions of them.
 She is a Woman whom Scriptures and Sermons
 are very dear unto: and it is not every
 Trifle (as the want of a Garment, or a dread
 of the Weather) that she will make her Ex-
 cuse for her Absence from the means of
 Grace. How fain would she be with Mary, al-
 wayes hearing the Sweet Alimonitions of her
 Lord, about, The One thing Needful, and, The
 Good part which cannot be taken away! The
 Sabbath she calls, Her Delight; nor will she
 waste the Sacred Hours of it, in the Naughty Su-
 perfluities of Diet and Rayment; but be as
 often as well she can, in the Congregation of,
 The People of God; and there, as her Voice makes
 a sound that shall be no Base, for the Musick
 of the Publick Psalmes, thus her Heart is an
 Altar from whence, during the whole Solemn-
 ity, there ascend unto God, The Sacrifices
 which He Desires. There is Likewise, the Ap-

painted-Worship of God, whereto she counts her-
 self most Indispensably Obliged. She can-
 not bear to be shut out from the Church of
 God, any more than Miriam from the Camp
 of old ; but whatever Longings ever may
 disturb her, She never has any more Craving
 and Raging ones than this, Ob God, Thou art
 my God, my Soul Thirsteth for thee, my Flesh
 Longeth for thee, To see thy Power, and thy Glory
 in the Sanctuary ! Indeed among the Turks
 the Women do never go to Church ; but
 Christian Women would count it Hell upon Earth
 to be so debarr'd. She is Desirous to Eat
 and to Drink where she may not speak ; and
 having been Baptized, She is not satisfy'd until
 she come to Eat among the Friends, to Drink
 among the Beloved, of the Lord Jesus Christ.
 She will not make part of that Unworthy
 Crowd, which throng out of Doors, when the
 Supper of the Lord is going to be administered,
 as if they were Frigh'ted at it ; or had cause
 to say, The Table of the Lord is Polluted. She
 dares not indeed come without a wedding
 Garment, but she will not stay away like those,
 whose only Real Apology can be, They are
 loth to be at the Pains of putting the Garment
 on. Although She sometimes counts her self
 as a Dog, yet like that Syrophenician Woman,
 She will ask for some, Crumbs from the Table
 of the Lord. Having had her Soul Purify'd by
 Regeneration, She brings her Offerings to the
 Tabernacle. She presents unto the Church
 (if it be asked for) a sensible Account, like
 another Lydia, of some never to be forgotten

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Things which God ha's done for her Soul; or at least, she makes the Church to Understand like Ruth of old, That she would come to Rest under the Wings of the God of Israel. Nor would She let the Buffetings of the Devil, altogether discourage her, from Joyning her self to some Holy Society of Believers, where she may have her Soul Bound up in the Bundle of Life. She was a Noble Woman of Bohemia, that left her Friends, her House, her Plate, and all, and because the Gates of the City were Guarded, Crept through the common Sewer, that she might Enjoy the Institutions of the Lord Jesus Christ at another place where they might be had. Such is the Esteem which a *Vertuous Woman* ha's for the Institutions of our Lord. She can say, Lord, I have loved the place where thy, Honour dwells! and when she can't Go yet She'l Creep to, The Habitation of His House.

THIS is the *Vertuous Woman*! It was very cruelly spoken by these two very Ancient Poets; the first of which usually [in his Comedies] represented Women, as *Very Bad*; but the Latter usually represented them, *Very Good*; saying, The first represented what they Are; the latter, what they should be. I hope I have in this Discourse represented, not only, what all Women should be, but also, what very many of them Are. And for their Encouragement, we will now pass on unto,

II. The HAPPINESS of a *Vertuous Woman*

AND this Happiness is here summed up in that Word, *She shall be Praised.* Praise, Reputation, Commendation, is that which a Woman is very Tender of; tis most appositely then, that the Recompences of a *Vertuous woman*, are set forth by the Praise that should and shall be given her. Said the Apostle of old, *If there be any Vertue, and if there be any Praise, Think on these things.* Truly where there is *Vertue*, there will be *Praise*; and the *Vertuous woman* will have her *Fear of God*, recompensed with *Praise* from God, and be forever *Glorious*. We have these *Conclusions* therefore now before us.

Conclusion I.

THE *Fear of God*, will Recommend a Woman to the *Praise* & so to the *Choyse* of such men, as it may be desirable to have the Good Opinion of. For a woman to be Praised, is for her to be Married, in Scriptural Phrasing; thus tis Lamented among the Judgments of God, in Psal. 78 63. *Their Maidens were not Praised unto Marriage.* Now the *Fear of God*, is the best way for a Woman to dispose of her self to such a Marriage, as men usually Court none, but such as they hear much Praised, unto. When the Scripture speaks of the Marriage which Antichrist forbids unto his Filthy and Wicked Clergy, it calls it, *The desire of women.* Tis that which Women that have any Regard unto Honour, will Desire, with Disdain to be otherwise Enj-y'd; like

like that Ingenious Woman, who having her chastity sollicit'd, gave that Answer, You must first Give me, what you neither have, nor can give your self, and what yet you can give to me ; that was, A Chaste Husband. The Truth is to be Married unto a Vain, Wild, Ungodly man, is that which no Discreet Woman will Desire ; any more than to dwell with a Dragon. The Excellent *Basilis* chose to be beheaded, rather than Marry a Pagan Husband. But as for Prudent and Pious Men, 'twill be Their Desire to be Married unto such a Woman as is Eminent for, The Fear of God. There was a Woman of whom it could be said, in Ruth. 3. 11. All the Town do's know that thou art a Vertuous woman ; and you know, that this Woman was not Long without a Good Husband, who had first been taken with her Praise. We say, Matches are made in Heaven ; and indeed, the Woman who by the Fear of God, has made sure of a Great Interest in Heaven, is most like to meet with such a Match as may give her cause to Thank Heaven all her Dayes. 'Tis possible, That Unsanctify'd men, may Marry only for Portion, or for Prettiness ; how often do those Respects give us to see Matches made in Hell ! and yet there are few men so Profane, as to look upon that Grace as undesireable in a wife, of which they themselves are destitute ! But men that have the Fear of God in themselves, when they Choose the Companions of their Lives, will ordinarily Choose to have such, as they shall hear Praised for, The Fear of God ; when they do otherwise.



wise, the God of Heaven often payes 'em dearly for it. It is an old Rule,

Nox solum est Oculis. docenda sed Auribus Uro.

(i. e.) He that would Marry, and be wise,
Must choose by *Ears*, as well as *Eyes*.

WHEN a man of Understanding, do's understand that a Woman is prais'd for, The Fear of God, this is more than all other Favour and Beauty to him; and so She comes to that Room in his well-guided Affection, which will survive the Death of all other Favour and Beauty whatsoever; and which many Waters cannot Quench. Instead of saying as many do, There's money, and we'l hope the Fear of God will come in Time, such a man will say, There's the Fear of God, and we'l hope that all These Things will be Added: and if he be an Isaac, who prays much over and before his Marriage, he will pitch upon such a Wife as will not Hinder but Assist, his Prayers afterwards. Moreover, the Woman that ha's, The Fear of God, need not Fear, but that she should be prais'd among multitudes of her other Neighbours, whom yet she cannot be Married unto. If any do Deride her, they are none but these Absurd, Foolish, Giddy Creatures, that will one day change their song, and with bloody Tears will then wish, 'O That I had Fear'd God, Like such an one! All that have any sense of True-worth, or, whose Good word is of any worth, will be sure to Admire her; tis a property

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every Citizen of Zion, He Honours them that
 Fear the Lord; but a vile person [Such an one
 as do's not Fear the Lord] is contemned in his
 Eyes.

Conclusion. 2.

THE wisdom which is in, The Fear of God,
 makes Praise to be the Due of the Woman that
 is Adorned with it. A wise Woman is justly
 a Prais'd Woman, and a Prais'd one, all over
 the world. The wise woman in the City of A-
 bel, doubtless was more than a little Prais'd
 in the United Acclamations of that City. 'Tis
 said in Eccl. 8. 1. A mans wisdom makes his
 Face to shine; and a womans wisdom does as
 much. No Favour, no Beauty is comparable
 to wisdom; and tho' a person were all over
 sparkling with peerless Pearls, yet this is a Fa-
 vour and a Beauty before which, No mention
 shall be made of Pearls; for the price of wisdom
 is above Rubies. Now, who or where is the
 wise woman? or what is true wisdom? The
 Claim has been long since laid, by many sorts
 of witty plodders, and crafty people, in the
 World; but the Apostle has put in that Bar
 unto their claim, That professing themselves to be
 wise, they became Fools. If the Politician may
 challenge the praise of wisdom, doubtless
 those four MARIES which in the Last
 Age Sway'd the Scepters of so many Kingdoms
 with the Profoundest Policy, were wise women,
 and the Elizabeth which came after them, came
 not behind them. Thomyris that could Lead

an Army against the *Perſian*, and *Zenobia* that could head an Army against the *Roman*, Emperour, were *wiſe Women*. The *Sabintan Women* which directed the Senate out of inextricable Difficulties, were *wiſe ones*. It was a *wiſe woman* of *Tekra* which could manage an Intregue at Court for the Lord General of *Iſrael*. If the Philoſopher may Challenge the Praise of *Wiſdom*, doubtleſs thoſe were *wiſe Women* who were *Tutoreſſes*, if I may call them ſo, to the old famous Profeſſours of all *Philology*. The Daughter of *Pythagoras* who made Comments on her Fathers Books, was a *wiſe Woman*; and ſo was *Hippatia* formerly, who taught the Liberal Arts, and wrote ſome Treatiſes of *Aſtrology*; and ſo *Saracchia* more lately, who was Ordinarily Moderatrix in the Diſputations of the Learned men at *Rome*. The Three *Corinnes*, which Equal'd, if not Excell'd, the moſt Celebrated Poets of their Times, were *wiſe*; and ſuch Ladies as *Olympias*, or *Trota*, whoſe *Phyſical* ſkill, was the wonder of the Univerſe. The Empreſs *Eudocia*, who Compoſed Poetical Paraphraſes on diſverſe parts of the Bible, was a *wiſe Woman*; ſo was *Roſuſida*, who compiled the *Lives* of Holy men, and *Pamphilia* who Penn'd no Deſpicable Hiſtories; and the French Lady, who a while ſince, publiſhed Homilies on the Epistle to the *Hebrews*; and thus was the Lady *Jane Grey*, who ſo admirably could Read the Word of God in its *Originals*. There is *Wiſdom* in theſe things; and the Women which have had it, are therefore to be Praise'd. But, as

the Apostle said, yet I show unto you a more Excellent way; so I say, There is a greater wisdom than all of this. It is the Assertion with which the Wise Man Begins the Book of wisdom, in Prov. 1. 7. *The Fear of the Lord is the Beginning of Knowledge.* Or as the Words of his Blessed Father, whom he much Imitated in his Expressions, were, *The Fear of the Lord is the Beginning of wisdom.* Or, as it may be read, *The chief part of it.* Here then, even in, *The Fear of God*, is, the *Prima Sapiencia*, the chief, prime, grand wisdom of a Reasonable Creature. 'Tis a true saying, *Non qui multa, sed qui Frustruosa scit, sapit;* wisdom lies not so much in the Knowledge of many Things, as in the Knowledge of Useful Ones. Now this is the wisdom of a woman that has, *The Fear of God*; she has the Science that will carry her safe thro' all the Storms, all the Harms, all the Temptations of this world, unto the Haven of Heaven at the Last; she has the wisdom, to Consider her Latter End, and she is, *wise unto Salvation.* That admirable Woman, *Olympia Fulvia Morata* had very great Accomplishments; but that which most Accomplish'd her, was, her Embracing of true Religion with all manner of Persecution for it; so that she could say, *The world is now become contemptible to me.* 'Twas this alone which Enabled her, when she lay a dying, at near thirty years of Age, to see Heaven open for, her and say to her Excellent Husband, *I am now full of Joy, and Sir; I know you now no more!* This then is the Praise that belongs unto such a Woman; It is noted unto the Praise of *Abigail*, *She was a*

Ornaments for the

Woman of a good Understanding, and she was of a Beautiful Countenance. As for the Woman, she has a Beautiful Countenance without a Good Understanding, as for her that is, Fair and Foolish you can find where she is compared unto a Swine with a Jewel in her Snout. But if a Woman have the Fear of God, you now see that whether she have a Beautiful Countenance or no, yet she has a Good Understanding. And therefore such a Woman shall be Praised among those Ladies whose Beautiful Aspect is particularly mentioned in the Scripture; and whose Names make that Hexameter verse,

Sarah, Rebecca, Rachel, Abigail, Bathsheba, Abigail,
Esther.

Conclusion 3.

THE Benefits obtained by, The Fear of God, procure Praises for the Woman that is Endued with it. Said the Psalmist, in Psal. 31. 19. O how great is thy Goodness, which thou hast laid up for them that Fear thee! Such a Profitable thing is The Fear of God, must needs be a Praise worthy Thing. Let us a little specify the Blessings, and so the Praises, which, The Fear of God, is attended with. As for the Woman, that has the Fear of God; attend now unto the Praises of such a Woman.

THIS is the Woman whom the Blessed Lord Jesus Christ becomes, A Son of Righteousness unto. 'Tis said in Mal. 4. 2. Unto you that Fear my Name, shall the Sun of Righteousness arise. We find among the Representations of the Church, a woman clothed with

Thus do you now see this woman clothed! And as by Union she is got into the Lord Jesus Christ, who like the Sun, is the Center of the World, and who like the Sun gives life and warmth, and growth, unto her Soul, she is by him clothed with all that Righteousness which Delivers from Death. She not only has an inherent Righteousness, from the Lord Jesus Christ; but a principle disposing her to render both unto God and Man their Dues; but she also has the Imputed Righteousness of the Lord Jesus Christ, and being by the Grace of God allowed an Interest in the perfect Obedience of her Lord, she now stands as without Fault before the Throne of God. Well may she be a Praised Woman, who shall be such a Righteous one. We say, The wife shines with the Husband's Rayes. Behold here a Woman, whose Husband is, The Sun of Righteousness.

THIS is the Woman whom the Angels of Heaven do most gladly Encamp about. We have received Information from the Invisible world, by Psal. 34. 7. That the Angel of the Lord Encampeth about them that Fear Him, and delivers them. A Woman is usually by Law under Covert; but it is an Angelical Covert which this Woman has by the Law of Heaven placed over her. She sometimes has an occasion for a Deliverance; and the best Angel in Heaven, Perhaps the same Angel that visited Mary of old, is upon the Wing to hasten it unto her. She has a continual, tho' it may be an Insensible Conversation, with Angels of better Account.

count, than the Sons of God which were Engargled with the Daughters of men, in the Antediluvian World; these are her Guardians, her Protectors, and her Monitors. When she was first Converted unto God, she made, Joy among the Angels, because of another Spirit come into fill up the Room left in Heaven by the Apostate Legions: It gave a Triumph unto those *Mourning Stars*, to see one that shall shortly come to move in *Their Orb*. And now she has, Praise among the Angels; they shout and say, Here is an *Heir of Salvation*; and we have the wellcome and happy care of Looking after her.

T H I S is the Woman, who takes a most *Laudable* course for her own *Temporal Prosperity*. She is to be Praised, as a woman that prolongs her own Life. Tis said in Prov. 19. 23. *The Fear of the Lord, tendeth to Life. It keeps her from Latching an Untimely Death, upon her self, either by Rash Wishes to Dy, Or by the Overmuch Wickedness which by the sentence of Providence become Capital, or by the Lusts which either Drown the Lamp, or Burn or Wear the Threed of Life away.* She is to be Praised as a woman that Consults her own Health. Tis said in Prov. 3. 7, 8. *Fear the Lord, — it shall be Health to thy Navel, and Marrow to thy Banes.* It keeps her from the Sins, which by being the Parents of Crudities and Obstructions, are the Grand Parents of all Diseases; and being thus forgiven her Iniquity, tis likely she will not say, *I am sick*; or be forc'd like the Woman in the Gospel, To spend

all upon Physicians. She is to be Praised as a Woman that Preserves her own Reputation. Tis said in Prov. 22. 4. By the Fear of the Lord, is Honour. It makes her acknowledged for one that ha's the Image of Christ and God upon her ; which is **THE ONE THING** that renders, Honourable ; and while she makes it her Business like another Dorcas to Honour Her Master, He fulfils that word unto her, *Them that Honour me I will Honour* ; and leaves her not cause for that Complaint, *Reproach ha's broken my Heart.* She is to be Praised as a Woman that Effectually layes in for her self a Competent and Convenient Portion of *Worldly Comforts.* Tis said in Psal. 112. 5. *The Lord hath given Meat unto them that Fear Him.* She will not be one of the, *Idle Souls that Suffer Hunger* ; but according to Gods Promise, which is her Store-house, her House ha's in it, all the supplies which are needful for her Glorifying of God ; and having as much *Manna* as will carry her through the Wilderness, She do's not Crave after those *Cumbersome Additions*, which may hinder her passing, *Through the Eye of the Needle* : the *Young Lions* have not so good a Table ! She is to be Praised as a Woman, that procures a *Special Guard* of God upon her, in an Evil Day. Tis said in Psal. 33. 18, 19. *The Eye of the Lord is upon them that Fear Him, — to deliver their Soul from Death, and to keep them alive in Famine.* Let things go never so bad, she can with *Isaiah* sing, *The Forty Sixth Psalm*, as being one of the *Alamoth*, or *Hallel*.

Persons, concerned in it; She ha's the Blood of our Passover apply'd unto her, and so she is, Preserved in Christ Jesus, when the Destroying Angels are the Executioners of the Divine Wrath a broad; She ha's Rahabs Threed for her Defence in the midst of Wasting Plagues, and she ha's a Mark upon her Forehead [which I am sure the Garish Attire there used in our Dayes is not!] for her Preservation.

THIS is the Woman, who takes a most ~~laudable~~ way for her own Eternal Prosperity too. She is to be Praised, as a woman, that has made her Peace with God. It is said in Psal. 103. 11, 12. Great is His Mercy towards them that Fear Him, As far as the East is from the west, so far hath He removed our Transgressions from us. He that was Born of a woman ha's made satisfaction for all the Wrongs & for her Sins have done to the most Holy Lord; God for the sake of Christ ha's Released her from whatever Punishment was ever due unto her, for whatever Transgression of His Law; and thus, Being Justify'd by Faith, she ha's Peace with God. If any Afflictions come upon her, they are not Vindictive, or Destructive, but Purely Medicinal; She sees, they are, To do her Good in the latter end; they are, To make her partaker of Gods Holiness; they are To work for her a far more Exceeding and Eternal weight of Glory; She says, Like the Martyr, God is now Scouring of me to set me bright on an high Shelf in Heaven for ever. She is to be Prais'd, as a woman that is heard in her Prayer to God.

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is said in Psal. 145. 19. He will fulfil the desire of them that Fear Him, He also will hear their Cry, and He will save them. She is one who has her Hearts Delight in God, and so she has her Hearts Desire from God; Her Prayers are the Breathings which the Spirit of God have Enkindled in her, and the Power, and Wisdom of God, either in the Letter, or in the Letter gives a Good Answer to them all; the Almighty gives her a Right Will, which inclines her to ask of Him, Things according to His Will; and then He says, as unto Her of old, Be it unto thee, even as thou wilt. She is to be Praised, as a Woman that gets her Soul Replenished with such Comforts as have a Foretaste of Heaven in them. It is said in Act. 9. 31. They were Edified, walking in the Fear of God, and in the Comfort of the Holy Ghost. The Holy Ghost Seals her with well-grounded and Effectual Persuasions of Gods having Loved her with an Everlasting Love; Hence, whatever Troubles do come upon her, She feels a word set home upon her, which causes her, like Hannah, To be, No more sad. She is to be Praised, as a woman whom the Day of Judgment will bring Wonderful Glories and Rewards unto. It is said in Rev. 11. 18. The Time of the Dead, that they should be Judged, is Come, that thou shouldest give Reward unto them that Fear thy Name, Small and Great. She shall be one of the Early Risers in that Morning of the Great Day; When the Change for which her Departed Soul has been waiting, is come, her Lord-Redeemer, shall say to her,

D. 9.

Awake

Ornaments for the

Awake and Sing, thou which dwellest in the Dust ; and she shall then be marvellously *Changed into the Likeness of the Lord Jesus Christ Himself* ; She shall be made what *Moses and Elias* appeared in the Mount of God ; The Lord Jesus will then openly Absolve her and Applaud her ; and she shall sit with Him on a Throne, in the Regeneration ; her Heart may now even Spring like *Job* in his Mothers Belly, when she foresees the Approches of the Lord. She is to be Praised, as a Woman who is to be made Partaker of Life Eternal. It is said, in Prov. 14. 27. *The Fear of the Lord, is a Fountain of Life, to Depart from the Snares of Death.* Her Spirit shall be Entertained with a Transforming and Refreshing Vision of God in the Lord Jesus Christ, amidst the Cælestial Regions of Light, with all the Sacred Inhabitants of those Regions ; Her Body, shall also be made Incorruptible, and more Immortal than ever *Eve* in Eden was ; it shall be made Powerful, Fulgent, Trimble, Subtile, Spiritual, and after a sort Angelical. So shall she have a Fullness of Joy in the Presence of God, and Pleasures at His Right Hand forever more. Here is the Woman, that has the Fear of God ! This is the Praise that belongs unto her.

APPLICATION.

BUT shall it now be seen, that women will more generally aspire after this Character and this Happiness ? The peopled Pens of some
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Stoward and Morose Men, have sometimes
 treated the Female Sex with very great Indig-
 nities; Blades, I guess, whose Mothers had Un-
 darifful Children, or whose *Wives* have had but
 cruel Masters. I am loth to show my Catalogue,
 nevertheless whole *Volams* have been written,
 to disgrace that Sex, as if it were, as one of
 those *unnatural* Authors calls it, *The meer Con-*
fession of Mankind. Yea, tis not easy to re-
 count how many Licensious Writers, have
 handled that Theme, *Femina nulla bona, No wo-*
man is Good; [or the men were bad that said
 so] But, behold; how you may Recover
 your Impaired Reputation! the, *Fear of God*,
 will soon make it evident, that you are a-
 mong, *The Excellent in the Earth*. If any men
 are so wicked (and some Sects of men have
 been so) as to deny your being *Rational* Crea-
 tures, the best mean to confute them, will be
 by proving your selves *Religious* ones. I do
 assure you, and I have more than Luther to
 consent and concur with me, in this Asser-
 tion, That the *Actions* of even the meanest *Milk-*
maid or *Cook maid*, when done in the *Fear of*
God, are in the Account of God more Noble Things
 than the *Victories* of a *Cesar*! Thus do I set
 before you, the way for you to be *Ennobled*;
 and thus *Ennobled*, many of you already are.
 When the Golden-mouth'd Ancient had so far
 forgot himself as to call a Woman, an Un-
 avoidable Punishment; a Necessary Evil; a Des-
 rable Calamity, With more such Iron words,
 he sees cause to add, *Sermo est de maliere mala*;
 My Speech is of a bad woman; and not of

a good; for I have known many Ready to every Good Work. Tis an Observation of *Solomon* which ha's been somewhat Improv'd against You, in *Ecc. 7: 28*. One man among a Thousand have I found, but a woman among all those have I not found. Nevertheless, in your own Vindication, You may Reply, That *Solomon* speaks of what is usual about the Courts of Princes; and perhaps about his own Court Especially; A Good man in such a place is a Rare Thing; but a Good woman there, is a Black Swan indeed; *Solomon* himself Particularly had a Thousand women to Sate his Exorbitant Lust; and possibly, he may intimate, That among all those he did not find One woman truly Vertuous. Or, if this Reply be not Satisfactory, You may Enquire, Whether *Solomon* speak not of such as are by Repentance Recovered from the Snare of Whoredoms, when once they have been therein Enranged. For a Man to be Reclaim'd from the Sin of Uncleanness when once he ha's been given thereunto is Rare; but for a woman to be Snatch'd out of the Unclan Devils Hands, when once he ha's had any full Possession of her, is more Extraordinary. However it be, tis plain, that as there were Three *Maries* to one *John*, standing under the Cross of our Dying Lord, so still there are far more Godly women in the World, than there are Godly Men; and our Church Communion give us a Little Demonstration of it. I have seen it without going a Mile from home, That in a Church of between Three or Four Hundred Communicants, there are but few more than

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One Hundred Men; all the Rest are Women, of whom Charity will Think no Evil. Possibly, One Reason of it is, because there are more Women in the World than men; but this is not all the Reason. It seems that the Curse in the Difficulties both of Subjection and of Child-bearing, which the Female Sex is doom'd unto, has been turn'd into a Blessing, by the Free Grace of our most Gracious God. God Sanctifies the Chains, the Pains, the Deaths which they meet withal; and furthermore, makes the Tenderness of their Disposition, a further Occasion of serious Devotion in them. Now, God forbid that any of YOU, into whose Hands this Little Treatise may come, should Contradict that Charitable Observation. And let me tell you, That most of You, have more Time to Employ in the more Immediate Service of your Souls, than the Other Sex is owner of. You are Ordinarily more within the House, and so may more mind the Work within the Heart, than we. Although I must Confess, tis Often otherwise; Yet it is as Often so, that you have little more Worldly Business, than to Spend [I should rather say, to Save] what others Get and to Dress and Feed [should I not also say, to Teach] the Little Birds, which you are Dams unto. And those of you, that are Women of Quality are Excluded from very much of this Trouble too. Oh! how much might you do for GOD, if you duely Considered, The Price is your Hands to get wisdom.

Well then,

COUNSEL.

COUNSEL. 1.

THE First Thing unto which I would persuade You, is, To Pray most Instantly, Constantly, Importunately that, The Fear of God, may be Planted in your Souls. The, Fear of God, is indeed already begun in that Soul, which is insatiably Desirous to be there with Replenished; and Unutterable Groans after that Fear, will augment the Power of that, which it already argues the Presence of. Said Nehemiah, in Chap. 1. 11. O Lord, be Attentive to the Prayer of thy Servants, who Desire to Fear thy Name. The Woman that most affectionately laies this Desire before God, O that I may Fear thy Name, is already among the Servants of that God, and shall certainly have her Desire Accomplish'd. Pray Read, Believe, Practise that Word of God, in Prov 2. 3. 5. If thou Cravest after Knowledge then shalt thou understand the Fear of the Lord. Crying is that which your Sex has in particular Business unto; Behold, what your Cries, your Tears are best Employ'd about. May it then be said about you, Behold she prays, and may your Prayer to the Lord put in suit that Promise of the Lord, in Jer. 33. 40. I will put my Fear in their hearts. O plead earnestly for the fulfilment of that Great and Precious Word of our God, and say, Lord, Be it unto thy Handmaid according to thy word.

COUNSEL 2.

HAVING obtained the, Fear of God, it should be your Ambition to be continually Exercising

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of it. You are thus advised in Prov. 23. 17.
Be thou in the Fear of the Lord, all the day long.
Let your whole walk every Day, be a, Walk
with God ; and let every Action in the Day,
be so done in the Fear of God, as that, Holiness
to the Lord, may be written thereupon. Be
sure to Begin and Conclude the Day with God ;
Rob Him not of His Daily Sacrifice. In the
Morning, be able to say, Oh God, when I a-
wake I am still with thee ; Take a Mornings-
Draught of Communion with God, first in your
closets, and then with your Houses, and of
Resolution to behave your selves as having
The Lord alw yes b fore you. In the Evening,
Recoll & the Mercies which you have newly
Received of God ; and Examine whether you
have been so Zealous, Watchful Fruitful before
God, as you should have been ? and whether
you can Ly down in Peace with Him ? Through-
out all the Day, Interweave a, Conscience of
Duty, into all your motions, all your Affairs.
Le. ev ry Meal, every Sleep, every Visit, and
all your Domick Blesses, though it be but
the Rocking of a Cradle, be done with an Eye
to This, This is the Thing wherein I may perform
a Service to God, and Expect a Blessing from God ;
This is what my God would have me to be about.
Herewithal, Intermingle many Satteyes of Soul,
towards Heaven every Day ; by Raising of
some Serious, Gracious, Divine Thoughts, from
the meanest occurrents that are before yets,
and by Pertinent Exaltations to God, both in
a way of Pe ition and of Thanksgiving upon all
Occasions. This is to be, In the Fear of the
Lord, all the Day long, and Holy in every Thing

BUT at the same Time You should use a Good *Cautiō* against those that would *Se-*
duce you from the *Fear of God*. It is men-
tion'd as the Singular Unhappiness of Women,
in 2 Tim. 3. 6. Men having a *Form of Godliness*,
but *Denying the Power thereof*.— These Creep [like
Serpents, as they are] into Houses, and Lead
Captive Silly women, Laden with Sins, Led away
with diverse Lusts. 'Tis noted of Seducers,
that, like their Father the Devil, the Old, the
First Seducer, they have a Special Design upon
the weaker Sex, who are most Easily Gained
themselves, and then fit Instruments for the
gaining of their Husbands, to such Errors, as
cause them to Loose their Souls at last. Si-
mon Mags Traded with his Helena, and Monta-
nus with his Maximilla, for the more Effectual
Propagation of their Heresies, as From long
since Observed; as as Epiphanius tells us, A-
rius promoted his Blasphemies by first Profely-
ting seven hundred Virgins thereunto. That
it is no New Thing for Women to become very
Mischievous Adversaries unto the Truth, and so
unto the Fear, of God, is intimated from that
Instance in the Apostolical History, Act. 13. 50
The Jews stirred up the Devout and Honourable
Women, and Rais'd a Persecution against the Mi-
nisters of God: Indeed a Poison do's never
insinuate so quickly, or operate so strongly,
as when Womens Milk is the Vehicle, which is
given in. But may You, be alwayes upon your
Guard, against the False Teachers in these Dayes;
and therefore become so Well-principled in
your Catechisms, as that it may not be said of
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you, They are our Learning and never able to come unto the Knowledge of the Truth. If you find your selves unable to fathom some Controversies which you see agitated in the Church of God, and if you must cry out, *I have nothing to Draw with, and the Well is Deep*, the most likely way to be kept from going out of the Way, is *This*; Mind what has the most Obvious Tendency to advance the, *Fear of God*, in your Hearts and Lives; Mind what most Magnifies Christ, and Nullifies Man, and Recommends Practical Godliness; tis the, *Doctrine according to Godliness*, which is the *True Doctrine*. Or if thou can't Penetrate so far. Then mind how those men which are most Eminent for the, *Fear of God*, are most generally inclined; Mind what is most generally grateful, to the Sober, Gracious, Patient, Heavenly, Mortify'd part of Mankind; and on the other side, what the most Loose, Proud, Carnal, Railing, Profane, party choose to fall in withal; to *walk in the way of Good Men*: is most probably to *walk in the Good way*.

COUNSEL 4.

WHILE you thus maintain the, *Fear of God*, Let it very particularly discover it self in your keeping the purpose of the Psalmist, *I will take heed unto my ways that I Sin not with my Tongue; I will keep my Mouth with a Bridle*. May it be as much, a Causeless, as it is a Common, Report concerning you, That your Tongues are frequently not so Governed by the, *Fear of God*, as they ought to be. The Faculty of Speech is of such a Noble and of such a Signal Figure in the constitution of Mankind, that it is a thou-

find pitties, it should be *Abus'd*; but *women*.
 kind is usually charged with a peculiar share
 in the Worlds *Abuses* of it. It is indeed a
 piece of great Injustice, that every Woman
 should be so far an *Evil*, as that her Deprava-
 tion should be imputed unto *all* the Sex. Ne-
 vertheless it highly concerns you to do your
 part, that in *Fames* Tumber, which is a *Speaking*
 One, you may be better *spoken* of, as to the
 matter of your *speaking*. The Attainment which
 therefore I Recommend unto you, is that in
Prov. 10. 20. The Tongue of the Just, is as choice
Silver. A Woman is often valued according to
 the Silver that She has to bring unto them,
 that will call her their *Mistress*, in order to
 their being *Master* of that. 'Tis a few, *Pounds,*
Shillings and Pence, that makes her weigh heavi-
 est in the Scale of the vulgar Estimation. But
 a *woman* of a *Silver Tongue* is the person of whom
 we may most Reasonably say, *She is not of Little*
worth. As your *Speech* ought always to be *True*,
 and there should be no less an Agreement be-
 tween your *Hearts* and *words*, than between
 your *words* and *Things*, ever speaking *As* you
 think, tho' it may be not *All* you think; lest
 you put *Brass* or *Tin* instead of *Silver*: so your
Speech ought likewise to be *Rare*, like *Silver*,
 which is not so common as *Copper* or *Iron* is.
 Be careful that you don't *Speak* too soon, because
 you cannot fetch back and eat up, what is ur-
 tered; but *Study* to *Answer*. And be careful
 that you don't *Speak* too much, because that
 when the Chest is always open, every one counts
 there are no Treasures in it; and the Scripture
 tells us, 'tis the *inbre*, that is *Glorious*, and
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the Fool, that is Full of words. Let there be a comely Affability and Ingenuity at the same time, in all your Speech, that it may be as Grateful as a Bag of Silver would be to the Receivers of it; and O let there be no Dross in your whole Communication. The Dross of your own Wrath, vented in Scolding, Fury, Vile Names; The Dross of your own Worth, vented in Boasting, Bragging, Self-Ostentation; the Dross of all Filibust, vented in Baudy Talk about the Things which 'tis a shame to speak; let all this Dross be purged out of all your Speech. But instead thereof Let your Speech, have so much Use in it, that your Discourse may bring as much Emolument as ready Silver to the Hearers of it; that your Lips may Feed many; your Mouth may be a Well of Life, and your Tongue may be Health; and that ordinarily your Companions may not be a Quarter of an Hour with you, before they may have cause to say of you, Her Discourse has been Meat, Drink, and Physick to my Soul. O that when you are Talking you would imagine what the Prophet says, The Lord barked and heard; and acknowledge what the Psalmist owns, There is not a word in my Tongue, but behold O Lord, thou knowest it altogether. I remember Tertullian relates, That the Primitive Christians did use to season their Feasts with very savoury Discourses; and he gives this Reason for it, Ita fabulantur, ut qui sciunt Dominum audire; They Talk as knowing that the Lord Hears. Pray carry that in your Minds, and that will prevent the Impertinent Gossiping which you have been Reproached for, that will make you bring forth such things as you may with Joy find Entered in, The Lords Book of Remembrance.

COUNSEL.

THERE is one peculiar Thing more, which you should see that your, **Fear of God**, extend it self unto; and that is, your **APPARREL**, which you are often Accused for Transgressing. Where the **Fear of God** Sanctifies the Heart, it will doubtless Regulate the Habit. Pray let the, **Fear of God**, make you able to stand before the, **Word of God**; where Women are commanded in 1 Pet. 3. 2, 3, 4. to have, **Cast Conversation** coupled with **Fear**; whose **Adorning** ('tis added) **Let it not be the outward Adorning**, but let it be the **Hidden man of the Heart**. For after this manner in the old Time, the **Holy Women** also who trusted in God, Adorned themselves. And in 1 Tim. 2. 9. That they Adorn themselves in modest Apparel with **shame fastness and Sobriety**; not with **Broidered Hair**, or **Gold**, or **Pearls**, or **Costly Array**; but (which becometh women professing Godliness) with **Good Works**. 'Tis true that more Indulgence may be given to Women and Children in point of Apparel, than to Men; They were the Wives and the Little Sons and the Daughters, which we find wearing most of Ornaments among the Ancient People of God; And yet unto you, also, has the God of Heaven given a Law, agreeably to which you are to Attire your selves. You shall permit me to lay before you, a few **Maxims**, every One of which are so many just Consequences from the Scriptures that have been given you.

I. For a Woman to Expose unto Common View those parts of her Body, which there can be no Good End or Use for the Exposing of,

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is for her to Expose her self unto the Vengeance of Heaven. There is indeed a Covering of the Skin, which is but a Black Mark of one that never yet had a Covering for her Sin. The Black Patches worn by too many Females, are indeed so many Blew ones; they are the Tokens of a Plague in the Soul. They are not, the spots of Gods Children, but the Dapples of a Leopard that will never, Learn to do well. They are for the most part upon the Faces that never were washed, in the Blood of the Lamb without Spot; nor do they argue the Soul within to be one unto whom our Lord may say, Thou art all fair, there is no Spot in thee. But there is a Nakedness of the Skin which is also, and as much, to be accounted Criminal. The Face is to be Naked because of what is to be Known by it; the Hands are to be Naked, because of what is to be Done by them. But for the Nakedness of the Back and Breasts, No Reason can be given; unless it be that a Woman may by showing a Fair Skin Enkindle a Foul Fire in the Male Spectators; for which cause even Pious Writers have no less Righteously than severely Lashed them; and for Protestant women to use them, is no less inexcusable than it is Abominable: nor did a Golden Mouth of old stick to say, The Devil sat upon them!

II. For a Woman to put her self into a Fashion, that shall prejudice, either her Health, or her work, is to break all the other Eight Commandments as well as the Sixth and the Eighth, which are thereby notoriously violated. They that say, Pride feels no Cold, do often catch

catch a *Mortal Cold* that they may please a *Foolish Pride*, and the *Heat of Hell flames* is that which they thus halten upon themselves. They that profanely say, *As good out of the world as out of the Fashion*, often follow such a *Fashion*, as either *hurries* them out of the World, or *unfits* them for Living in it. Creatures yet, than which none would be more loth to put on such a *Pitch'd Coat of Martyrdome*, as *Nero* clasp'd on the Backs of them that Worshipped our blessed *Jesus*, to burn them in it. But what Account can they give at last? when Women go so, that they cannot *Eat* or *Breathe*, be sure they cannot *work*; and it is just with God that they who thus cannot *work*, should not be permitted long to *Eat* or *Breathe*.

III. For a Woman to Wear what is not evidently Consistent with *Modesty*, *Gravity*, and *Sobriety*, is to Wear not an Ornament, but a *Defilement*; and She puts off those Glorious *Virtues*, when she puts on the *Visible Badges* of what is *Contrary* therennto. The Command which requires any *Grace*, requires also the Sign of that *Grace*; hence for a Woman with her *Garish*, *Pompous*, *Flaming Modes*, to *hang out the Sign*, upon which every Rational *Beholder* thinks he has Liberty to Read, *There dwells a Proud, Light, Vain, Giddy, Trifling Soul*, in that Carcase! this is not according to God; who sayes, *whatsoev'r things are Venerable*, *whatsoev'r things are Lovely*, *whatsoever things are of God Report*, *Think of these things*. They that would approve themselves. The *Daughters of Abraham*, are to be *The Daughters of Sarah*, too.

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IV. As a Poor Woman may not aspire to go with a Bravery, which a Rich or a Great Woman may be allowed in, so neither may a Rich or a Great Woman Extend her Bravery, beyond the Allowance which God has given her. There is a Soft *(Loathing)* which our Lord Jesus does not seem to deny unto such Persons of Quality as are in Kings Houses. But you have doubtless heard, what came of the Frog, which would not be content, Except she might look as big as the Cow. The Ranks of People should be discerned by their *(Loaths)*; not should we go in any things but what may be called *Suits*. The Woman which will go as none but those who are about her, do or can, shoves her self to be as much out of her *Wits* as out of her Place. And she that will not *Out* her Coat according to her *Cloth*, does but put a *Fools Coat* upon her; she that will have more on her Back, than can readily come out of her *Purse*, deserves to be stript as the Fine Jay was of her borrow'd Feathers. Never hails, *Pain* Glory may insinuate it self into the Rich and Great, as well as the Poor; and I am to Charge THEM, That they be not High-minded.

V. A Woman, whose Rayment is too Costly to leave her capable of attending the Duties of Justice and Mercy, commits but a piece of shining *Thevery*, in that cheating and cruel *Jinery*. She that thro' Excesses in *Attiring* of her self, is unfitted for the payment of what she owes, either to her private Creditors, or to the support of the Government and the Ministry, by which her Civil and Sacred Well-fare is Watch'd unto, is surely unworthy, Either of.



Ornaments for the

of Credit; or of any Civil or Sacred Advan-
ges. But there are works of Charity as well
as works of Rigorousness, which a Woman is
also under such obligation to, that all Super-
fluities are to be Retrenched for the sake there-
of. It seems but Reasonable, That whenever
we lay out any thing for purely Ornamental Sa-
perfluities, we should lay out as much in Cloath-
ing and Feeding the Distressed Members of the
Lord Jesus Christ; I doubt we shall make up
very mean Accounts about our Talents, if we
do not so.

VI. For an old Woman to flant it in a
Youthful Dress, is altogether as prodigious a
Disorder, as for the Flowers of May to appear
among the Snows of December. A Summer
Dress will not suit a Winter Age. The Aged
show themselves to be Twice Children, indeed,
if they go like Children, and no, put away
Childish Things. For a Woman that knows her
self near her winding Sheet, still to affect a
wedding Robe, is a Lightness than which there
can be nothing more uncomely.

VII. For a Pious Woman to Preserve no
Distinction from a Debauched one, in her Appa-
rel, where it may be done, is to leave her
self without a Distinction which might preserve
her when the Common and Wasting Judge-
ments of God are Punishing the strange Appa-
rel in her Neighbourhood. It was well ad-
vised by Tertullian to the Marrons in his Days,
Ut sit inter Ancillas Dei & Diaboli Discremen;
that the Handmaids of God would go so as to
distinguish themselves from the Handmaids of
the Devil; and believe it, the plagues which

come

come upon the Haughty Daughters of Zion, will make no Difference between those that make none for themselves. We read concerning the Attire of the Harlot; and the Woman that will wear like such an one, will probably fare like her, in her Calamities. The Curriers in some Nations, of old, were known by Tails of a particular shape; and it is pity but that Vicious People should agree to avoid such Habits, as Vicious persons have signalized themselves withal.

VIII. When a Woman finds her Superfluous Accomplements, to Excite any Lust in her self, She should no longer carry about her the Flint and Steel that strike fire into the Tynder of her Corruptions. If Maryes locks have Entangled her self or others, it becomes her to turn them into a Tavel for the feet of the Lord Jesus. To nourish and foment any Dis-temper in our minds, is for us to *wrong our own Souls*, with a Pains greater than that of the Possessed Creature, which kept cutting and wounding himself among the Monuments of the Dead. For a Woman to indulge her self in a Gaiety, which as often as is put on, disposes her Soul to such a Vanity, as indisposes her to Devotion, or throwes her into a Frame disagreeable to that of a Stranger and a Pilgrim in the World; this truly does not, Adorn the Doctrine of God our Saviour.

IX. The Woman that must be the Highest or the Soonest in every New Fashion, will here- in alwayes keep the Old Fashion of a Proud Fool. It is required of us, Let your Moderation be known unto all men; but for a Woman to betray

betray such a Levity, that nothing will please her but Chargeable Taffata; and it shall be as easy to make a Coat for the *Devil*, as to accommodate her fickle Humour, with One unto her mind; or for her to betray such an Ambition, that none shall come to her Dimensions without an Observable Exorbitancy,—this is quite Contrary to a Christian Moderation. If when our Lord should say, *She seeks me early*, in only the Gallantry of the Age that can say, *She is an early seeker of me*; If when our Lord asketh of her, *what dost thou more than others*? all her Answer must be, *I Flout it more, and I brave it more*! tis but a miserable Story that is to be told of her.

X. If a Woman spend more Time in Dressing, than she does in Praying, or in Working, out her own Salvation, her Dress is but the Snare of her Soul. An Holy Person among the Ancients, holding of one that had been long standing at the Glass, fell a Weeping, and gave this Reason for it, *There's one that has this Morning spent far more Time for her Body, than I have done for my Soul*. How many Ladies would retire from their Glasses with Weeping Eyes, upon their own Account, if their Eyes were ever Turned inward upon themselves, or upward unto an Angry God, or Downward unto a Gaping Hell, as they are Turned Awry to, Behold Vanity! When a Woman must be set out with as much as much Tackling, as would serve the Royal Sovereign, and must be so taken up with Dicking a Body which is very shortly to feed the Worms, that her Soul which is to Live through Eternal Ages, cannot be well provided

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vided for, she Looses her own Soul, and yet Gains Nothing of that, which if it were All Gained, would not make up the Loss.

XI. In times of terrible, and general Calamity, 'tis fit a Woman should abridge her self of that Liberty in her Garb, which at other Times may be allow'd unto her. When the People are in Danger of Ruine, the Voice of God unto them is, *Put off your Ornaments.* And as for a Woman to be Splendidly Array'd upon a Day of Humiliation, is an Affront not only to the Angels that see how we look in our Sacred Congregations, but also to the God of Angels, before whom we should then appear in what is equivalent unto Sack cloth; so for her ordinariy to glitter with Costly Array, at a Time when we are peculiarly to, *Humble ourselves under the Mighty Hand of God*, is to make her self like that Midianitish Doxy, who had Zimri for her Gallant, in the face of the whole Congregation, which were weeping before the Lord.

XII. The Best Robes of any Woman are her vile Rags if they either do find her Destitute of, or do not make her Concerned for, *The Clothing of her Soul.* When Athanasius beheld a Woman gorgeously Attiring of her self, he melted into Tears, For (said he) all this preparation is for her Destruction. Truly a Woman is but Equipping her self against A Day of Slaughter, if a Bodily Equipage be all that she is furnished with. If she do not, *Put on the Lord Jesus Christ*, who signifies all her, *Provision for the Flesh.* If she be not, Array'd in the Fine Linnen, clean and white, which is the Righteousness of the Saints.

the Lamb of God will disdain to take notice of her. If she have not on, *The wedding Garment*, the King of Heaven will not acknowledge her as a Guest of His. Let her be, *All Glorious within*, and from the *Needlework* of the Holy Spirit, Let her have an *Under Garment* of *Grace*, upon which an *Upper Garment* of *Glory* shall shortly be induced, or else the Lord will see no *Beauty* in her. If she had no more than a *Peasecod* out of which to make her a *Gown* and *Hood*, she would not be so unhappy, as if her Soul go without the *White Rayment*, which the Lord Jesus has Counsell'd her to *Buy* (that is, to *Beg*) of Him.

THESE are the Lessons, by the Remembrance and Observance of which, you may be kept from such *Transgression* in your *Apparel* as may say, *There is no Fear of God before your Eyes*.

COUNSEL 6.

BUT, without your *Faith in Christ*, your *Fear of God*, is utterly to be despaired of. No *Good Fruit* is to be expected from you, nor do I expect any *Good Fruit* of all the persuasives unto the, *Fear of God*, now used with you, unless by a *Believing* on, you come to an *Union* with, your *Lord Redeemer*, who has told you, *Without me you can do nothing*. Whoever pretends to Write the whole *CALLING* of a *Vertuous Woman*, and forgets to urge *Faith* in the Lord Jesus Christ as the *Root* and *Source* of all true *Vertue*, has finely left out the *One Thing Needful*. There is nothing so *Needful* for Women to be advertised of, as a *Mess ge* like what was carried from the Lord Jesus to that *Woman*

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man of old, *Arise, the Master calleth thee!* The *Last* thing which therefore is now set before you, is mention'd *Last*, because 'tis the *First* thing that you are to set upon the practice of; 'Tis *That* of, *Believing* on the Lord Jesus Christ; 'tis the Answering of the Invitations which that Blessed Lord has given you, *Look unto me, that you may be Saved*, and, *Come unto me, that you may have Rest*: We are told in Heb. 11. 6. *Without Faith, it is impossible to please God*; and we may therefore say, *Without Faith it is impossible to Fear God*. It was when Faith in the promised Messiah was working in the Heart of our Father Abraham, that the Lord said, *Now I know that thou Fearest me*. Those two things are joined by the Psalmist, in Psal. 115. 11. *Ye that Fear the Lord. Trust in the Lord*. Except we come to a *Trust* in the Lord, for all our Blessedness to be graciously Communicated unto us thro' the Mediator, We discover our selves to be without the *Fear* of the Lord; neither shall we ever *Grow in Grace*, if we have not a sensible, affecting, fiducial *Knowledge of the Lord Jesus Christ*. O that it may now be said of you, *woman, Great is thy Faith!* and that whereas, *Faith is not of our selves, 'tis the Gift of God*, You may beg of God this Gift with a most becoming Importunity, *Lord, I would believe; Help my Unbelief!*

THAT You may not want a Description of this Faith, with which you should so apply your selves to the Lord Jesus Christ, as that it may be said of you, *Who is this Learning upon her Beloved?* Let me distinctly entreat you, to

Ornaments for the

purſue the Experience of theſe two Attainments.

FIRST, Get a Lively ſence of your own Spiritual Death, Sinfulneſs and Wretchedneſs. Behold your ſelves hunted and haunted by the *Avengers of Sin*, and ready to be Deſtroy'd if a Refuge be not provided for you. When you hear the Voice of God, as a Judge Enquiring after you, let it make you as much *Aſt* as your firſt Mother in the firſt Garden was. Take a View of your own Condition, as the Word of God ha's Represented it ; and let no Creatures whatſoever then Quiet the Agonies thence ariſing in your minds. Think on the terrible Wants and Woes of your Souls ; think on the Guilt, and Filth, and Slavery wherein you are perishing every day ; think on the Ever-burning Fire, and of the never dying worm, which you are every day in danger of going down into ; think till you cry out, *Oh wretched Woman that I am ! Who ſhall deliver me ?* Let not all the Pleaſures and Proſits and Honours of this World alay the Diſtreſſes which your Souls are now caſt into ; call 'em all, *Miſerable Comforters !* and, *Lying Vanities !* and, *Phyſicians of no value !* If SELF now offer to procure your Deliverance, treat that Idol with Contempt, and unſpeakable Diſdain. As for any Rightouſneſs of your own to answer the Demands of the Law, acknowledge, 'Tis all *Filthineſs* ; as for any Strength of your own, to fulfil ſo much as the Commands of the Goſpel, acknowledge, *I have no Sufficiency !* pronounce your ſelves *LOST*, and write your ſelves, *wretched and Poor and miſerable and Blind and Naked.*

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BEING thus Humbled, Or having Your Security in your Natural Estate so far disturbed, that you feel you must Renounce all but CHRIST, all for CHRIST, then cast your selves upon the Lord Jesus Christ for all manner of Good. Humbly, Hopefully, Joyfully go to Him for all the *Super-mercies* of the New Covenant; for all the Benefits whereof it has pleased the Father there should in Him all Fulness dwell; for all the wisdom and Righteousness and Sanctification and Redemption which He is to be made unto us. First, Accept the Lord Jesus Christ, in His word. When you hear the Tender of a Jesus made unto you, Reply upon it, Lord, Let me have a Jesus upon any Terms! and like the Dying Martyr say, None but Christ! None but Christ! Ponder Seriously, How the Lord Jesus Christ Executes the Office of a Prophet and of a Priest and of a King; and when you are asked, Whether you are willing to Enjoy the Instruction of that Prophet, the Atonement of that Priest, and the Government of that King, let your sincere Answer be, Lord, with all my Heart! And then, Present the Lord Jesus Christ, in Your Prayer. When you make any Request unto the Almighty, let the Merit and Virtue of the Lord Jesus Christ, be the Ground of your Hope to speed in all. The Mediation of the Lord Jesus, let That both Embolden your Applications to, and Encourage your Expectations from, the God of Heaven. Particularly, when you Pray for the Favour of God, let this be your Dependence, The Lord Jesus Christ has made Satisfaction for us by His Obedience, and now He Ever lives to make Intercession for us. When you Pray for any Counsel or Conduct, Rely

upon this, unto us a Saviour is Given, whose Name is, Wonderful Counsellor ! When you Pray for any Succour or Supply, Rely upon this, There is a Man upon the Throne, by whom all the ~~orbits~~ in the world are managed ! Oh let the view of a Sweet Jesus cause you to silence all your Despair of Mercy, and say, why art thou cast down. O my Soul, Hope in God, since He has Provided a Jesus for thee. THIS is the Faith of Gods El Et. We read in 2 Tim. 3. 6. Concerning, Silly women, Laden with Sins ; Creatures indeed, which do not Feel their Load But it is the Call of our Lord, in Mat. 11. 28. Come to me, all yee that are Heavy Laden. May you find your Souls Heavy Laden with a Mountainous Weight of Sins upon you ; and may you carry such Awakened Sou's unto the Lord Jesus, as unto Him whom God has Exalted, that He may bestow both Repentance and Remission of Sins upon His Israel.

THAT so the Address now made you, may be as well Agreeable as Eff Etal, give me Leave to press it, under the Notion of a MARRIAGE whereof the Son of God now makes you most Condescending Overtures. Never were you treated with such an Important and Concerning Affair, as that which I now Challenge your Earnest Head unto ; and therefore let the Words once used by a Woman, be now with a little Alteration Mine, Intreat me not to leave thee, or to return from following after thee ; for I must prevail with thee to take my God and my Christ, as thine for ever. The Ministers of the Lord Jesus Christ are called, ~~The~~ Friends of the Bridegroom ; Now let, one of

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them inform you, That the Prince of Life,
 the Lord of Glory, the King of Heaven, makes
 unto you, even unto sinful Worthless YOU, a
 Motion of a Marriage with Himself. O do
 not slight the Motion of such a Transcendent
 Match! but, that I may speak in the Apostles
 Language, Let me Espouse you to one Husband,
 that I may present you, as a Chast Virgin to
 CHRIST. We read in Rev. 19. 6, 7. There
 is A Voice as it were of a Great Multitude, and
 the Voice of Mighty Thunders, saying, Hail Lu-
 jah, let us be glad and rejoice, for the Marriage
 of the Lamb is come, and his Wife has made her
 self Ready! Could I speak with a Voice like
 that of Mighty Thunders, I would now call
 upon a Great Multitude, that they would make
 themselves ready for a Marriage with the Lamb
 of God. O don't Refuse a Match with the
 LAMB, lest you incur the Wrath of the
 Lamb; or, indeed, lest He become a Lion, and
 He Tear you to pieces, while there is none to De-
 liver. Methinks, there should not need many
 Arguments to perswade you unto such a Mar-
 riage as you now have the Tenders of. If
 there do, then Consider the Necessity of this
 Marriage. The Apostle speaking of a Woman,
 being not married unto another man in a
 Time of Raging Persecution, says in 1 Cor.
 7. 40. She is happier if she so abide. But for a
 Woman that is not Married unto the Lord
 Jesus Christ, Woe to her, if she so abide! she
 is horribly Uadone, and Interminably and In-
 tolerably Ruin'd, if she so abide! If this be not
 enough, then Consider the Utility of this Mar-
 riage. When a Woman is Married unto a
 Neighbour, she is made Owner of what he

is, and of what he has; and a Beggar may be made an Express when a mighty Prince has taken her. But let a Woman be Married unto the Lord Jesus Christ; and what follows? 'is no less than that in 1 Cor. 3. 22, 23. *All Things are yours, and ye are Christs.* O what *unsearchable Riches*, are you made presently partakers of! If this avail not, Consider, then the *Excellency* of the Person, who Courts you to the Marriage. 'Tis said of Him, in Cant. 5. 16. *He is al of other Lovely*; and can't you Love such an one? He is, *The Desire of all Nations*; and will not you Desire Him? He is, *The Pearl of great price*; and will you set no Price upon Him? He is, *The Christ of God*; and O why should not you say, *Let Him be my Christ for ever*? And if none of all this will break your Hearts, let it be Considered, That it is the Lord Jesus Christ Himself who has made the *First Offers* of this *Astonishing Match*. We scorned Creatures, by the Hedges and in the Ditches of Hell, never durst have Dreamt of such an Exaltation, if that Glorious Monarch Himself had not made the *First Offers* of it! He was Himself Made of a Woman, on purpose that so He might be Married unto the Children of Men; and the Souls of Women as well as of Men are capable of this *Mystical Marriage*. This Illustrious Lord, who is infinitely Higher than the Kings of the Earth, does now Himself do so strange a thing, as to Beseech you, That you would Accept of Him as the Husband of your Souls; and that you would be willing to have an Interest in that privilege, *Thy Maker is thy Husband, and thy Redeemer*;

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Redeemer; The Lord of Hosts is his Name; and
by Redeemer. O Heart of Adamant, which
these Considerations do not Overcome and
Mollify?

BUT it is possible the Women to whom I
write, may find their Hearts Complying with
the Proposals of the Blessed Saviour, when they
see those Proposals more distinctly laid before
them. It is therefore Desired, FIRST, That
you would Renounce all other Lovers besides
the Lord Jesus Christ. It is the Demand of our
Lord Jesus, in Hos 2. 2. Thou shalt not Play
the Harlot, and thou shalt not be for another man,
I will I also be for thee. You have indeed
given your First Loves, unto the Idols of your
Souls; but O where are your Wardrobes
that the Son of God should not be Averse af-
ter all, to make You, His! Although the Priest
of old, might not Marry a Widow; yet our
Magnificent High Priest, JESUS, is willing
to Marry a Soul that has been fearfully Vi-
olated and Prostituted; Thou hast Played the
Harlot with many Lovers, yet Return again unto
me, saith the Lord. But that which the Lord
now Expects of you, is, to forsake and shake off,
all the Old Oppressors of your Souls for ever.
Unto the Flesh now say, I will not have thy
Lusts to be my Laws any more! Unto the World
now say, I will not seek my Chief Good among
thy Vexatious Vanities any more! And unto
the Devil say, I will no more be among thy
Slaves, whom thou Leadeest Captive at thy will!
Resolve, that if ever these Other Lords do
after this Obtain any thing from you, it shall
be by the Violence of a Rape, which you will
never

never cease crying to Heaven for Help against. And it is, THEN, Desired, That you would Receive the Lord Jesus Christ, *with and For* all His Mercies. Receive Him, with the Wish of your Souls, To be by Him *Furnished* and *Provided* with all manner of Good, and by Him to *bring forth Fruit* unto Him. Receive Him freely, fully, firmly, hoping to Live *on* Him, to Him, and *with Him* World without End. Fall down like Mary in the Garden crying out, *Rabboni*; O my Lord! my Lord! With a Transported Affection say unto Him, Lord, Be thou mine, make me Thine, and let my Jesus be for ever the Beloved of my Soul! and upon your own Souls lay that Charge Continually, Hark n, O Daughttr; He is thy Lord, and worship thou Him! But Receive Him also very Thankfully; for, if when the Servants of David came to Abigail, saying, David sent us unto thee, to take thee to him, to Wfe, tis reported in 1 Sam. 25. 41. She bowed her self on her face to the Earth, and said, Behold, Let thine Handmaid be a Slave, to wash the Feet of the Servants of my Lord: Much more, when our Heavenly David, sends to Marry your Souls unto Himself, it becomes you, most Humbly to cast yourselves at His Feet, and adore His Goodness with never ending Hallelujahs. It was uttered with some Excess, by that Woman of Old, *where is this to me?* that the Mother of my Lord should come to me! But surely then, you have cause to say with as Rapturous Elevations and Acclamations of your Souls, O *where is this to me?* that my Lord Himself, should not only come, but also give Himself, to such a wretch as I am.

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In the mean time, let not your want of a
 Derry discourage you from Receiving of that
 Rich Lord, who ha's infinitely more than, *The*
Earth and the Fulness thereof. Many a Poor
 Soul is *Afraid* of Receiving the Lord Jesus
 Christ, because they have nothing to bring unto
 Him; they see themselves vile, forlorn, loth-
 some, and think they, *Will the Glorious Jesus*
Look upon such an One? Yes, that He will;
 nor will He look upon any but such as count
 and feel themselves to be such; and can
 Venture to throw themselves into His Arms,
 notwithstanding their being so. You must
 come to the Lord Jesus, with such Acknow-
 ledgments as these; Lord, If thou Murry me
 to thy self, I have horrible Debts upon me, which
 thou must answer for. I have nothing but Guilti-
 ness, wretchedness, Ignorance, and Slavery, to
 Recommend me unto thy favours, *THAT*, and some
 Little sense of That, is all that I have to bring
 unto thy Majesty. With all *THAT*, I now cast
 my self upon thee, and according to thy Glorious
 Grace, I must now be Thine for ever.

I PRAY, That this matter may be brought
 unto an Happy Issue before we part. Reader,
 As an Ambassador, for Christ, I do in the stead
 of Christ beseech you, That you would be
 Married unto that Lord Redeemer. Will you
 give Your consent unto the motion? Give
 but *THAT*, and the Match is made; and so,
 Blessed YOU, that ever you were Born? Let
 your Hearts within you, now answer, *I will*,
 and You will make this, *The Day of your Es-*
ponsals, and, *The Day of the Gladness of your*
Hearts.

Hearts. Hear the sweet Voice of the Lord Jesus, from the Lofy Battlements of Heaven, this Day calling upon you. His Voice is, Art thou willing, that My Righteousness, and Satisfaction and Intercession, be that alone which may Purchase for thee all thy Blessedness? Reply, Lord, I am willing. His Voice is, Art thou willing that my Teaching, and my Eye salve, should Lead thee in the way of Peace? Reply Lord, I am willing. His Voice is, Art thou willing, that I should set up my Kingdom in thee, and strengthen thee against all the Enemies thereof? Reply, Lord, I am willing. Behold, The Knot is now Ty'd; and I won't be long before the Consummation of it, and your Cohabitation with the Lord. The Lord Jesus will shortly fetch you away to the Mansions in His Fathers House; and so you shall Be for ever with the Lord. What shall I say more? Let me plead with you like a Servant of my Lord: If you will deal kindly and Truly with my Master Tell me; Will you Go to the Son of God for Life, or no? What is your Answer? Oh let it be like that which Rebeckah made, in Gen. 24 52. I will go. I have only this to tell you, That You'll spend Eternal Ages in Praising of God for sending this little Book into your Hands, if THIS may be the Result and Effect of your Perusing it. But O the Incredible Torments of the wrath, which is Reserved for, The Children of Unpersuadableness!

I THEREFORE now Bow my Knees unto thee, O Father of Spirits, That a Day of thy Power may come unto the Reader of these Lines, and

that she may be made willing in this Day of thy Power, to give her Self and her Love unto the Eternal Son of thy Love; Amen; and let her that Reads also say, AMEN, and AMEN.

COUNSEL. 7.

AND yet there is this One thing more, which Women are to be advised unto; Namely, To maintain, The Fear of God, in every Condition of Life, into and thorow which the, Will of God may carry them. There are particularly, Four States, in One of which all Women are, and to most of which, perhaps, most Women come. Let there be set before you, the pourtraiture of, *A Vertuous Woman*, in each of those Four States; and let it be your study to answer that pourtraiture by, The Fear of God, in all. While I manage this Discourse, I shall take the Liberry to touch now and then upon the Signification of such NAMES as are most usual with the Female Sex; partly, because tis a Curiosity which you would willingly be Entertained with; but Chiefly because I may make some Lessons the more easily Remembred, yea, and the more thoroughly Attended, by that Curiosity. At least, I hope, I shall not meet with such an Hard Fate, as that German Divine, who telling his Auditory, that *Ursula* signified, A Little Bear, a Woman of that Name caused such an Up-roar among the Women against him, as drove him out of the Town.

The Vertuous MAID.

TIS the Wish of the Psalmist, in Psal 144.
 12. That our Daughters may be as Corner
 Stones, Polished after the Similitude of a Palace.
 The Name of Pernel [or Petronella] which sig-
 nifies, *A Pritty Little Stone*, has been sometimes
 put upon a Daughter. And now behold, A
Vertuous Daughter is here styled, *A Polished
 Corner Stone*, by the Spirit of God; She is in-
 deed a *Margaret*, that is to say, *A precious one*.
 It seems tis a thing that more than a little fits
 off the Happiness of a People, When the *Young
 Women* among them, have Accomplishments
 which render them, like the Tall, Fine, Costly
Pillars, that are usually at the Gates of Palaces.
 The most Christian Jew in his Translation of
 that Place, makes the Wish to run, *That our
 Daughters may be — the Building of the Temple*.
 And indeed it is no small Happiness unto a Peo-
 ple, when the *Young Women* among them, do
Build the Temple of God, and become *Stones*
 fit for a Room in that *Building*. It ha's doubt-
 less been a most Encouraging thing unto some
 one Gathered Church of the Lord Jesus, To see
 about Thirty or forty Gracious *Young Women*,
 in two or three Years time (as perhaps there
 have been seen) Addressing them for their
 Sacred Communion at the Table of the Lord.
 Now tis by, *The Fear of God*, that a Maid may
 become one of these Happy *Daughters*. A *Ver-
 tuous Maid*, will not count her self too Young to
 be Concerned about, *The Fear of God*, but she
 Obeys that Call, *Remember thy Creator in the
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Days of thy Youth ; She beleeveth that Word, Behold, Now is the Accepted Time, Behold, Now is the Day of Salvation ! And let us now see what her Carriage is.

I. Such is her Devotion, that while she Prudently avoids the Reading of Romances, which do no less Naturally than Generally Inspire the minds of Young People with Humours, that are as Vicious as they are Foolish ; on the other side, she Piously Reads the Bible Every Day, and she thence fetches those Humble and Holy, and serious Prayers which do obtain for her, all manner of Grace to help in a Time of Need. The Name of Agatha, or, A Good One, is that which for this cause Pertains unto her ; and She is an Anna, or an Hannah, which is to say, A Gracious One.

II. Such is her Purity, that while she will not suffer the least Behaviour or Expression to proceed from her, which may Savour of Obscenity ; so neither will she Permit, much less Invite, the Dalliances of any Wanton Creatures which may design any thing besides what is Honourable on her ; nor will she Endure to hear any Talk that shall not sound Innocently, without bestowing the Rebuke of at least that which for her sake we stile, A Maiden Blush, upon it. She is an Agnes, that is, A Chast One. The Name of a Catharine, that is, a Puritan, agrees well unto her ; and she had rather have it, though with a Scornful Nick. name, than go with out it.

III. Such is her Modesty, that she Chooses to be Seen rather than Heard wherever she cometh ; and instead of that Confidence in

Repartees and Railleries which passes for Good, Breeding with a Debauched Generation, or instead of being like those, who (as one says) *More Bridle in their Chins, than their Tongues*, the Countess Tace, which in English is, *Hold your Peace*, a Name sometimes worn by some of her Sex, to be a Rule alwayes to be heeded by her self. But if she be Constrained at all to speak, she still is, an *Eulalia*, or, a *Well Spoken One*; and though she will not be, *As an Hind let loose*, yet she will ever, *Give Goodly Words*.

IV. Such is her *Industry*, that she betimes applies her self to Learn all the Affairs of *Housewifry*, and besides a good skill at her *Needle*, as well as in the *Kitchen*, she acquaints her self with *Arithmetick* and *Accomptantship*, [perhaps also *Chirurgery*] and such other Arts relating to *Business*, as may Enable her to do the *Mind* whom she may heresfter have, *Good and not Evil all the Days of her Life*. If she have any Time after this to Learn *Musick* and *Language* she will not Loose her Time, and yet she will not be proud of her Skill, though the Name of *Lora*, that is, *Learning*, (which the *Saxons* had in use among them for their Women) should justly belong unto her. She would with all good Accomplishments be a *Ruth*; which is to say, *A Filled One*.

V. Such is her *Discretion*, that while 'tis too absurdly counted a *Great Curse* to be an *Old Maid*, she makes her *Single State* a *Blessed One*, by Improving her *Liesure* from the *Engagements* of a Family, in *Caring for the Things of the Lord*, that she may be *Holy both in Body* and

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and in Spirit : and when she sees what Liberty she thereby has, To serve the Lord without Distraction, she calls her self a *Beatrice*, that is, *A Blessed woman*. She does not Vow a perpetual Virginity, lest her Vow should happen to Expose her ; while there are Devils as well as Angels, which do not Marry, nor are given in Marriage. But yet instead of using any Hasty Method to get into the Married Row, and instead of taking a *Bad Husband* merely to avoid the little Reproach of having None, she do's by her Gravity and Holiness, convince all the World, that her present circumstances are of Choice rather than Force ; and the Longer she is in them, the more she do's Consecrate her self unto the Lord.

VI. Such is her Obedience, that as 'twas none of her manner to seek a Match for her self, by putting her self into a Flaming Dress, knowing that such a Deeds would make a wise-man afraid of her, and it were better to have no Husband, than to have such a Buzzard as could be caught by any *Cassandra's* [or Women that set men on fire] in the snares of an Extravagant Grief and Bravery ; so when a Match do's offer himself unto her, she wisely leaves it unto the Reasonable Judgment of her Parents, or Guardians, whether he be indeed a Match for her, or no ; nor will she dispose of her self without their Consent, Conduct, and Blessing in it. Indeed, she reckons this is a proper Test, by which a Real and a Worthy Lover may be try'd ; Let my Superiors, that have the Disposal of me, know your Mind ; so doth she make her self an *Abigail*.

Ornaments for the

of her Fathers Joy: and not a *Dinah*, that is, a *Judgment* unto him.

THIS is a *Vertuous MAID*! And those *Virgins* which were so *Sacred* among the *Ancient Romans*, as to be made the *Sanctuaries* of the greatest *Reverence*, did not more deserve all *Respect* and *Honour*, than the *Virgins* which thus manifest, *The Fear of God*. But we hope it will not be long before she becomes a *WIFE*; which will render her a *Mary*, that is, an *Exalted One*; and let us now see, what a *Vertuous One*.

The Vertuous W I F E.

WHEN *Mr. William Whately*, was going to Publish a Book, which Insisted much on the Duties of a *wife*, he Dedicated the Book to his Father-in-law; and in the Epistle, after *Solemn Thanks* unto him for his bestowing on him, *A most Excellent and Vertuous wife*, he adds, *I have been the better Able to show, what a Good wife should be, by finding the full Duty of a wife continually performed unto me, in my own House; most easily therefore might I set out a Picture of that (says he) which is hourly conversant before my Eyes.* I cannot say that I am any further, but I have cause to render unto Heaven my daily and hearty Thanks, that I am thus far, advantaged for my Describing of *A Vertuous Wife*; and if I thus Publish this Mercy of God unto my self, the unworthiest of men, let Me not be Censured as if my Freedom were a Folly; Not only because those *Eminent Persons* En-
dorse

and Parents have before me, in Print Celebrated each of them: the Worth of his *Vertuous wife*, but also because the *wise Man* reckons it among the priviledges of a *Vertuous wife*, in Prov. 31. 28. Her Husband also, he Praiseth her.

It was a great abuse which the Ancients who doted upon *Virginity*, put upon those words of the Apostle, in Rom. 8. 8. *Those that are in the Flesh cannot please God*; when they supposed all Married Persons to be Those intended. A *Vertuous wife* is one that pleaseth God, as much as if she were cloistered up in the strictest and closest Nunnery; and there with yea, there-in she pleases a *Vertuous Husband* also; she studies to render her self a true *Mabel*, or *Amiable* person, in his Eyes; and a Right *Epo-lia*s, or, One of a Good Savour to him. You shall now hear her Qualities.

I. As for her Love to her Husband, I may say, 'Tis even strong as Death, many Waters cannot quench it, neither can the Floods drown it. She can like, Sarah, Rebeckah, Rachel, freely leave all the Friends in the World for his company; and she looks upon that charge of God unto His Ministers, Teach the Young women to Love their Husbands, as no less profitable, than highly Reasonable. When she Reads, That Prince Edward in his Wars against the Turks, being stabbed with a poisoned Knife, his Princess did suck the Poison out of his Wounds, with her own Royal Mouth, she finds in her own Heart a principle disposing her to show her own Husband as great a Love. When she

Reads of a Woman called *Herpine*, who having her Husband Apoplex'd in all his Limbs, bore him on her Back a thousand and three Hundred *Englisch* Miles to a Bath, for his Recovery, she finds her self not altogether unwilling to have done the Like. When she Reads of those famous Women, who after a hor Siege in the Castle of *Miasberg*, having obtained this Liberty from their Enraged Enemies, That they might themselves go out, and also take any one thing that they could carry with them, very bravely took up each one her Husband, and so delivered them; she Applauds the Example and would Follow it. And, when she Reads of that Generous Young Woman, *Clara Cerventa*, who having for her Husband, one *Vildaura*, that prov'd full of most loathsome *Dis eases*, yet she tended him with all the care and cost imaginable, and Sold her Jewels to maintain him; and at his Death, after ten long years of Languishment, she Reply'd un o her Friends who would rather have Congratulated her Deliverance, That she would freely lose the best of her Enjoyments, to purchase her Dear *Valdaura* again! She resolves the Imitation of such a Carriage, while she bestows an *Admiration* on it. Her Aff ections were not at fi st founded on the Estate or Beauty of her Husband; and therefore if These happen to be Consum'd, Those do out live their Funeral. Tis Her Piety towards the Commandment and Ordinance of God, that Inspires her Aff ections; and so they do not grow Cold like a Smith's red hot *Bar of Iron*, when taken out from the Fire of a misplaced Lust. When she addresses

him,

him, with such a Compellation, as, LOVE, her Heart goes with her Lip, and she means what she speaks.

II. But her Love to her Husband, will also admit, yea, and Produce the Fear of, *A Cautious Diligence never to Displease him.* 'Twas this which the Apostle Peter meant, when he Recommends unto the Women, *A chaste Conversation Coupled with Fear*; and Paul, when he requires of the woman, *To Reverence her Husband.* While she looks upon him as, *Her Guide*, by the Constitution of God, she will not Scruple with Sarah, to call him, *Her Lord*; and though she do's not Fear his Blowes, yet she do's Fear his Frowns, being Loth in any way to Grieve him, or cause an Head-ake in the Family by Offending him. She would have that famous *Decree of the Persians* mentioned in the Sacred Bible, *That all the wives give to their Husbands Honour* both to Great and Small, to be as a *Law of the Persians*, altogether, *Unalterable*. In every Lawful thing, she submits her will and Sense to his, where she cannot with Calm Reasons Convince him of, *Inexpedencies*; and instead of Grudging or Captious Contradiction, she acts as if there were but *One Mind in Two Bodies*. If her *Abraham* give order, *Make Ready quickly three Measures of Meal* or the like, 'tis as quickly done; If her *Jacob* say to her, *I must have you go with me*, she most readily yeelds unto him. When she is for Obeying him, *In Omnibus Licitis* [i. e. in every Lawful thing] she do's not English it, as once the Gentlewoman did, *as far as my List is*. If his *Unreasonable*

reasonable *Humours* happen to be such, that she must give some *Diversion* to them, she Remembers that Rule, *In her Tongue is the Law of Kindness*; 'tis by the *Kindness*, the *Sweetness*, the *Goodness* of her *Expressions*, that she gives *Law* unto him. If she speak of him, 'tis not in such *Terms* as the *Harlot* uses in *Proverbs*, *The Man*; but it is with all manner of *Respect*: she will not *Blaze* any *Infirmity* of his, nor will she *Blaspheme* his *Reputation*; being indeed *Sensible* that whatever *Ignominy* she cast upon him, it infallibly *Rebounds* and *Redounds* up to her self: here she is a true *Milca*, that is, *A Woman of Counsel*. If she speak to him, 'tis not with *Talkative* and *Unhandy* *Interruptions*, nor with any other *misbecoming* *Isolencies*; though he be never so much, a *Charl* yet she ever treats him with the *Language* of an *Abigail*. Though she be a *Sarah*, that is, a *Mistress*; yet she owns that she has, a *Master*; and like *Sarah* of *Old*, she will not so much as take in, or cast out a *Servant*, without *Consulting* Him; nor will she receive any *Guests* or *Goods* into the *House*, unless, like the *Shaanamite*, she may have her *Husbands* *Approbation*; and she will have at least some *Implicit* or *General* *Consent* of his, before she will *Exercise* any *Secret Bounties* with his *Possessions*. His *Anger* will not cause her to *Swallow* a *Reproof* with discontent, and his *Fordness* will not make her to forget the *Honour* that she *Owes* unto him. Indeed there is a *Store* of *Nichols* in the *World*; *Nichol*, is as much as to say, *who is All (in the House) but She*? But let us leave

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leave it unto such Michols alone, To despise their Husbands in their Hearts; God will punish them.

III. But her Fear of Displeasing her Husband, most remarkably appears in the Peace that she preserves with him; and her Antipathy to all Contention, unless it be That of, Provoking one another to Love and Good Works. A Susan she is, that is, A Lilly; but never, A Briar, to him; nor will she give him cause to call her, Barbara. She will have no such Passion towards her Husband as may make her worthy to be call'd, A Fury; but if he be himself in a Passion, she strives with the Soft Answers of The Kees, to Mollify it first, and so to Overcome it: She is a true Rachel, that is to say, A Sheep under the greatest Exasperations. A Reverend Person seeing once a Couple that were very Cholerick, yet live most lovingly and peaceably together, demanded of them, whence it was? and the man made him this Answer, Sir, when my wife is in a Passion I yield unto her; and when I am in a Passion, she yields unto me; so that we never are in our passionate Fits together! The Good Woman will make it her Endeavour to attend the last part of this Continuance, and will give small or no Occasion for the First. The Mariners count it Bodes ill to see Two Fire-Balls appearing in a Ship together; but our Good Woman counts Two Fire-Balls in an House together to Bode ill as the worst of Omens; nor will she be a party to maintain a Civil War within the Walls of her Dwelling. She thinks that if there be nothing but Fire! Fire!

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in the House, 'tis a sign that God, Who is, The God of Peace, is not graciously present there; as the Jewish Rabbins have noted upon the Hebrew Names of *Ab*, an Husband, and *Ishab*, a Wife; out of which if you take the Two Letters which make the Name of *Fab*, there will remain only *Ab*, *Esh*, that is, Fire, Fire! The old Hearer took the Gail from the Nuptial Sacrifices, and threw it behind the Altar, to intimate, That all Bitterness is to be thrown away by all Married People; Mercury, or Good Language, is to stand by Venus. And this Woman accordingly, puts away, All Bitterness, Anger, Clamour, and Evil-Speaking; She is a Right *Rebekah*, which carries, The Blunting or Hindring of Contention, in the signification of it; and a Right *Shelomith*, which is to say, A Peaceable One.

IV But she is for Plenty as well as Peace in her Household; and by her Thriftiness makes an Effctual and Sufficient Reply unto her Husband, when he do's ask her, as he must, Whether he shall Thrive or no? She is a *Deborah*, that is, A Bee, for her Diligence and Industry in her Hive. As on the one side she will have none in her House to wait, so on the other side, she will have all of them to work; or as the Holy Spiit of God Express's it, She Looks well to the ways of her Household, and Eats not the Bread of Idleness. Her Husbands Gains are so managed by her Houswifry and Providence, that he finds it his Advantage to let her keep the Keys of all; and she will so Regulate all the Domestick Expences, that he shall not complain of, Any Thing

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Daughters of Zion:

Embezzled. Her very Fore-cast is as useful as much of her Husbands *Business*; and the Pennies that she Saves do add unto the heaps of the Pounds that are Got by him. He has a rich Portion with her, meerly in her Prudence; that is it which renders her a true *Jerusha*, or an Inheritance unto him. She is particularly careful, that she do not bear such a *Sul* of Gallantry, either in her Table, or her Apparel, or her Furniture, as may sink her Husband; nor will she be one of those Women, who (as one says) are now such skilful Chymists, that they quickly turn their Husbands Earb into Gold; only they pursue the Experiment too far, making that Gold too Volatile, and let it all Vapour away in insignificant, tho' Gaudy Trifles. That Woman deserves the Name of *Dalilah*, that is, Poverty; [unless you will venture upon so hard a Name as *Jezabel*, that is, *A Wo to the House*;] whose Discretion shall not be better than a Cowry, to her Owner.

V. And this *Trustiness* is accompany'd with such a Fidelity to her Husband, as that she will not give a Lodging to the least straggling or wandering Thought of Disloyalty to his Bed; lest by her parrying with wicked Thoughts, the Devil should insensibly Decoy her to the Deeds which God will Judge. She is a Dove, that will sooner Dy than leave her Mate; and her Husband is to her, The Covering of her Eyes, at such a rate, that she sees a Desirableness in him, which she will not allow her self to behold or suppose in any other; neither will she Look upon Another, any more than the Wife of *Figures*, who after the Wedding of *Cymon*

whom every one did commend as the Rarest Person in all the Company, being by her Husband ask'd, *what she Thought of him?* answered roundly, *In truth I look'd at no Body there, but you, my Husband.* A Wanton had as good *Eat Fire*, as go to *Enkindle any False Fire or Fools Fire* in her holy Breast; she accounts *Adultery* to be as the Law of *Moses* adjudged it, *A Capital Crime*; and if the *Egyptians* of old, cut off the Nose of the *Adulteress*, Or, if the *Athenians* tore her in pieces with wild Horses, rather had she undergo the Pain of such things than Commit the Crime. She is a *Gertrude*, or *All true*, in the Marriage Covenant. Yea, She will even *Abstain from all appearance of Evil*; and as 'tis abominable unto her to Entertain the least groundless and causeless *Jealousy* of her Husband, or to Torture and Expole her own Soul by the uneasy Frenzy of uncharitable Surmizes concerning him, so she will not give him the least opportunity to Think hardly of her self. She will not therefore be too much from Home, upon Concerns, that perhaps to him are *Unaccountable*: but if the Angels do Enquire, where she is, her Husband may Reply, as once *Abraham* did, *My wife is in the Tent*. Altho her Husband be not such an *Egyptian* as to deny her *Shoes*; yet her usage of them is, as if like a *Scythian*, she had the *Axle-tree* of the Chariot which carried her Home after her Wedding, burned at the Door; and she is willing to be painted as the Wives of the Ancients were, with a *Snail* under her Feet. She affects to be an *Esther*, that is, *A Hidden One*. But if a foolish and froward Husband

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Her Husband will wrong her, with unjust suspicions of her *Honesty*, she will thence make a Devout Reflexion upon her *Disloyalty* to God; but at the same time very patiently vindicate her *Innocency* to man; and the more patiently because the *Water of Jealousie* procures greater Blessings to those that have it Unrighteously and Abusively Imposed upon them.

VI. But her *Fidelity* is no where more Signalized, than in her Sollicitude for the *Eternal Salvation* of her Husband; O how Unwilling she is that the Precious and Immortal Soul of her Poor Husband, should go from her Arms, to make his Bed among the *Dragons of the Wilderness* for ever! The Apostles Exclamation, *what knowest thou, O wife, but thou must save thy Husband?* is her Apprecation, *O that I may!* *Christs*ons, Note upon it is, *That the wife is to Remind her Husband of what was Delivered in the Church.* Truly, though a Woman may not *Speak in the Church*, yet she may humbly Repeat unto her Husband at Home what the Minister Spoke in the Church, that may be Pertinent unto his Condition. Thus, every Paul may have, *women that Labour with him in the Gospel.* Vast Opportunities are those that a Woman has to bring over her Husband unto Real and Serious Godliness, and a Good Woman, will use those Opportunities. An *Esther*, a *Witty Esther*, what can't she do with the most haughty Husband in the World? What may not a Godly *Domitid*, or a Godly *Atorica* do, for the Souls of their Unconverted Husbands? If her Husband be a Carnal, Prayerless, Grace-

less man, she will not leave off her Ingenious Persuasions, till it may be said of him, *Behold, he Prayes!* If her Husband be under the Power of any Temptation, she will do what she can to prevent his Destruction, as that famous Woman did for the City of *Abel*. She would merit the Name of an *Eunice*, that is, *A Good Conqueror*, by Conquering of her Husband unto the Liking of all that is Good. Instead of saying to him, *Curse God?* She pursues him with Loving, Winning, Unwearied Solicitations, to, *Fear God*, and, *Serve God*, and, *Never be weary of well doing*. Instead of being a *Dalilah*, that shall Entangle him in the Cords of Death, she do's all she can to be a *Priscilla*, that shall more fully acquaint him with the Things Pertaining to the Kingdom of God.

THIS is a Vertuous WIFE! And such an One she will be although her Husband should be very Disobliging to her; She Considers, *Tis to the Lord*. I Confess the Difficulties that some Unhappy Wives do meet withal, are such, that if they be not very Vertuous Wives, they cannot possibly Conform to these Directions; but this I would say, Their being Vertuous is the most Likely way to provide against their being Unhappy. But if the Case of any such Wife should be so Remarkably Hard, That her Husband proceeds to abuse her with a Cudgel, [an Hard Case indeed! that a Bride-bush ever should have any Cudgels growing in it!] I know not what further Advice to give her; Only THIS; Let the Candidness of her Behaviour be her Charm against

; Very fine indeed ! as if *Child-bearing* be no less a Condition in the Covenant of *Grace*, than *Repenting* and *Believing* ! But her *Barrenness* is rather improv'd by her *Marriage* an Occasion of her *Eternal Happiness*, by the *Spiritual Fruitfulness* whereto she is thereby *Excited* and *Assisted* ; it causes her to be more *Fruitful* in all the good Works of *Piety* and *Charity* ; more *Fruitful* in her *Endeavours* otherwise to *Serve* her *Generation* after the *Wills of God* ; more *Fruitful* in all those things whereby, *The Heavenly Father may be Glorified* : and she will Consider with her self *What Service for God, and His People, and my own Soul, have I now a Leisure for ?*

NEVERTHELESS if our *Virtuous Woman* become a Parent, we shall see what a *Virtuous Mother*, she will approve her self.

I. She is no sooner sensible, that she has *Conceiv'd*, but she Presently and Solemnly, and Perhaps with *Fasting* as well as *Prayer*, applies her self to the God of Heaven, That He would with His own Holy Spirit *Fill* and *Shape* what is in her ; and that what is to be Born of her, may be, *An Holy Thing*. She accounts the *Treasure* now Lodged in her, to be of more Account than all the Riches of a Thousand *Indias* ; inasmuch as tis a Never-dying SOUL, by which the Almighty God may be forever *Glorify'd*. And as therefore she carefully avoids all that may prejudice the *Formation* of the *Infant* in her, so she laves in afore-hand with a due *Earliness*, and *Exactness*, that the *Infant* may be, *Sanctify'd* in

the womb. She is not Inordinately set upon having an Infant of One Sex, more than another ; but her great Concern is that when a Big-bellied Woman once recorded in a Legacy left Written as her Desire for her Unborn Infant, *That she may be a Mother to one of Gods Children !* Suppose it be a Daughter, which usually (and perhaps needlessly) is less long'd for ; yet if it may be a Bathsheba, that is, *A Daughter of the Lord*, or, a *Diana*, that is, *A Daughter of God*, she has her Choice ; and she, is freely willing that God should have the Proportioning of Sexes in the World.

II. That she may be Sav'd in Child-bearing, she continues in Faith and Charity and Holiness, with Sobriety, all the Months of her Time ; and puts her Husband also upon the Exercise of those Virtues, that it may not only be [*She*] but [*They*] that so Continue. By Faith she Relies upon the Lord Jesus Christ, who was *Born of a woman*, for the Salvation both of her Soul and of her Babe, if God should not permit her to out-live the Dangerous Agonies of her Travail ; By Faith, she depends upon the Power and wisdom and Goodness of God, for her Seasonable Deliverance, Like *Sarah Judging him Faithful who has promised* The Burden which is in her, she do's by Faith, Transfer into the Omnipotent Hands of that God, whose Invitation to her is, *Cast thy Burden on the Lord* ; and she searches the Bible, especially the Psalter, for words to plead with the Lord upon this great Affair : that word particularly is a Support unto her, *Isa.*

upon thee. Fear thou not, for I am with thee; Be not Dismay'd, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness; and that word in Psal. 34. 22. and that in Psal. 37. 5. and that in Psal. 42. 11. and that in 1 Cor. 10. 13. and that in 2 Cor. 12. 9. and that in Heb. 13. 5. And her Faith or Faithfulness to her Consort, is at the same time such as do's Adorn the Doctrine of God her Saviour. By Charity, she professes to the Lord Jesus Christ, Thou knowest that I Love thee; and she can say as that Martyr, who unto the Persecutors that threatned they would bereave her of the Companion of her Life, answered, Christ is my Husband, you can't strip me of Him! By Charity she Loves the Brethren, and by suitable Kindnesses engages them that have an Interest in Heaven, to Pray for her Prosperity. The Sacred Fire of her Charly flames especially towards the Min of her Desires, whom she Loves with a pure Heart fervently; and this Charity helps her, To Endure all things. Her Holiness causes her to Dedicate all that she has as well as all that she is, unto the Service of God; her Holiness makes her spend her Time in much Devotion, and use all manner of Exactness and Watchfulness over all her Ways; her Holiness disposes her to be Ready for whatever Event the Sovereign God may order for her; and so Ready, that she can without Amazement Lay by the Linnen wherein she would be Laid out, in case like Rachel, she have such Hard Labour, that her Soul Depart. Her Sobriety renders her a true

true Saphronia, and causes her with Modesty to govern all her Speeches and Passions; with Temperance like Manoahts Wife, to forbear noxious Excesses in Eating or Drinking; and with Chastity to Mortify all Inclinations unto whatever shall be Loose, Lewd, Lascivious. Being thus prepared for the Hour, when, The *Anguish* of bringing forth her Child is upon her, she is then found Composing her self with Hope in God; and Resolving, Lord, At what Time I am afraid, I will put my Trust in thee! Indeed, the Blessed Sabina, crying out when she Travailed in Prison, and being asked, How (she would Endure the Torments and Burnings which her Enemies had prepared for her: answered, I now bear the punishment of my Sin; I shall then suffer Martyrdom for my Saviour. But a pregnant Christian will moderate her Complaints in the Hour, when Pangs take hold on her, because, They have been brought by Sin, and because, There is a Saviour who thus came into the world.

III. When she is well Delivered, she is a true Judith, or a Praising One; O how is that Thankful Question immediately Working in her Breast, what shall I Render to the Lord for all His Benefits! When she finds her self strong Enough to Hear and Think, she makes, The Hundred and Sixteenth Psalm, to be Read unto her; and when she Contemplates what a Million of Mercies there are in the Birth of one Perfect Child, she would, if it were Proper, Name every One, *Mahetabil*, that is, How Good is God! However, She now Devotes her Child

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Child unto God, saying with Hannah, I have lent it unto the Lord as long as it Lives; even, Every Daughter shall be a Bathsheba, that is, A Daughter of an Oath, to God, that so she may be a Bathsheba, that is, A Daughter of Salvation from the Lord. And she desires the Baptism of it, not as the Formality of putting a Name upon it, nor as an Opportunity for Dressing and Showing of it, but that thus Coming into the Bond of the Covenant, it may Pass under the Lords Tything Rod, as a Lamb set a part for Him. And how ardent are her Groans, as if she were even Travelling in Birth again, That her Child may be washed in the Liver of the New Birth betimes!

IV. Her Care for the Bodies of her Children shewes it self in her Nursing of them her self, if God have made her Able for it, and it Easy for her. She is not a Dame that shall scorn to Nourish in the world, the Children whom she has already Nourished in her womb: if like Sarah, she be a Lady, yet she counts it not below her to be a Nurse. If God have granted her Bottles of Milk on her Breast, she thinks that her Children have a Claim unto them. It shall not be her Niceness, but her Necessity and Calamity, if she do not Suckle her own Off-Spring; and she will not from Sloth and Pride, be so Unnatural as to give Cause for that Exclamation, The Sea Monsters, draw out the Breast, they give suck to their Young ones; But the Daughter of my People, is become Cruel, like the Ostrich in the wilderness, who is hardened against her Young ones, as though they

they were not hers. Now having Nurs'd her Young ones, tis her next care, that they be well provided, as with such *Conveniences* as belong to their present state, so with such *Callings* and *Portions* as may hereafter make them Serviceable in their Generation; and when they are grown *Marriageable*, her Discretion and her Tenderness is yet more Eminently seen in her Matching of them.

V. But her Zeal for the Spirits of her Children, is that which does most Eat her up; O how concerned she is, that they may be Brought up in the Nurture and Admonition of the Lord! When she first Received her Children, she Imagined the Immortal God committing them to her charge, as the Princess of Egypt unto the Mother of Moses, Here, Take this Child, Nurse it for me, and I'll give thee thy wages. Wherefore she becomes a Martha, that is, A Teacher, to them all. She begins with them while they are upon her Knees, and instructs them how to fall down in Prayer upon their own. She will not put them upon Ravege, by asking them To give her a Blow that me may Beat any thing that vexes them; but she fears they will soon Learn That, and every other Vice, without a Teacher. The First Liquors that she puts into those Little Vessels, are Histories and Sentences fetch'd from the Oracles of God, and Instructions, How to Pray in Secret unto their Heavenly Father. She then proceeds to make 'em Expert in some Orthodox Catechisms, and will have 'em Learn to Read and write, as fast as ever they can

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take it; and so the passes to the other parts
 of an Ingenious Education with them. She is,
 like another Bathsheba, always instilling into
 their Children, something that is wise and
 Good; and she keeps up that Authority over
 them that they Fear as well as Love her; and
 they dare not Refuse what she shall Command.
 Unto her Instruction she also joyns an Inspection
 of them; so that she is very gravely Inquisitive
 into their Employments, their Companies,
 their Experiences: nor will she spare Correc-
 tions, where their Miscarriages do call for the
 Rod; and she will not ovrlay them with her
 Sinful Fondness, lest God make them Crosses
 to her, for her being afraid of Crossing them in
 their Exorbitancies. And besides the Example
 of all Virtue that she sets before them, she is
 frequently Praying with them, as well as for
 them, That they may be Saved. She pursues the
 Lord with such Cries for her Children as the
 Canaanites used, Lord, Heal my Child, that is
 annoy'd by a Devil! and such as Monica used
 for Austin, upon which a great Person said
 unto her, 'Tis impossible that a Child of so many
 Tears should ever perish! And she will carry 'em
 one after another alone into her Closet with
 her, where she d's wrestle with God for them
 all, professing, I will not let thee go, except
 thou Bless them. Her Children being thus well
 Brought up she will do as the Lady Cornelia did
 unto the Ladies who expected she would show
 them her Jewels, as they had shown her theirs;
 even Bring forth her well Educated Children to
 her Jewels.

VI. If she meets with any Disasters in her
 Children

Children, by her Patience and her Piety she turns them into Benefits. 'Tis possible, her Children may Sin; but this causes her presently to reflect upon the Errors of her own Heart and Life, and especially upon any Defect in her Conduct unto them, So she is put upon, The Repentance which is not to be Repented of! 'Tis also possible, her Children may Dy; but she is not then like the overwhelmed Women of Bithlehem, weeping for their Children, and not willing to be Comforted, because they are not. Instead of saying like Jacob, All these things are against me, she rather says, like Joseph, God may mean it unto Good. She do's not Roar like a Beast, and Howl, I cannot bear it; but she rather says, I can take any thing will at the Hands of God. She follows them to the Grave, as a very moderate Mourner, with Hopes, That God is carrying on the Everlasting Designs of His Grace in her Soul by these Dispensations; and with Hopes, That their Souls are gone to be, with Christ, which is by far the Best of all. She look'd upon her Children as meer Loans from God, which He may call for, when He please; and she quietly submits, if God say, Give them up, you have had them long enough! Of old, such as could not Encounter an Affliction patiently, were condemned therefore, To wear Womens Clothes; but the Clothes of our Good Woman, will not be a Bar to her Bearing of This Affliction patiently. She parts with her Children in such Terms as Jerom on that Occasion directs his Friend unto; Lord. Thou hast now taken from me the Children which thou hadst first Given to me; I do not complain that

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thou dost now Receive them ; I give Thanks that
 ever thou didst at first bestow them. She has al-
 ready pluck'd out a Right Eye, and cut off a
 Right Hand for God ; and so she can readily
 part with another Limb, at a Call of His-
 Yea, Tho' the Death were never so awfully
 Circumstanced, yet she says, The Will of the
 Lord be done ! and she will not let one Sorrow
 swallow up the sense of a Thousand, a Milli-
 on Mercies ; but she approves the Temper of
 that Good Woman, who having Two Children
 by a violent Stroke Taken from her, hand-
 somely took up the Third, and said, Blessed be
 God that has Left me This ! If they were Infant
 Children whereof she is Bereaved, she Assures
 her self, That the Lord is Their God, and so
 they can't be miserable ; No, Let me go to
 them (saith she) — They shan't Return to me.
 If they were Adult Children, she Comforts her
 self, That they might have, The Root of the
 Mitter, in them, under whatever Clods of Ais-
 riness or Bishfulness, it might have been Con-
 cealed ; and that whatever suspicious Marks
 might have been upon them, they might seek
 and find mercy, Between the Stirrup and the
 Ground. So she takes that Counsel, Refrain
 thy Voice from weeping, and thine Eyes from
 Tears, for thy work shall be Rewarded.

THIS is the VERTUOUS MOTHER ! And
 she is One that also counts her Servants to
 be after a Sort her Children too ; She, Guides
 the House, according to her Office prescribed
 by the Apostle ; So, that with a Motherly
 Deportment, unto them, with an Obliging, but
 yet Reserved Carriage towards them, and with

a Charitable Regard un o the Everlasting Welfare of their Souls, You may see her acquitting her self evermore as a *Vertuous Mistress* likewise in the Family. But there is Danger lest she become a *widow* before she dy ; if she do, let us now take notice of her Frame and Mein, in the Sorrowful Condition that is now come upon her.

The Vertuous W I D O W.

THE Vast Numbers of Poor *widows* in Every Neighbour hood, make it very Suspicious, that our *Vertuous Mother* may at some time or other, tast the *Sail, Sawre, Tear-ful Cup* of *widow hood*. If This be the *Portion of her Cup*, We must suppose that she gives her Husband a *Degent Burial* ; that is, as on the One side, a Funeral that shall not be below his Figure, so on the other side, a Funeral that shall not be above her Estate ; and while she Dislikes the Expensive Hamors of *Poland*, where two or three Funerals coming One upon ano her, are so Extravagantly Chargeable as to Ruine a whole Family ; she nevertheless will give as Honourable an *Entorment* as ever she can to the *Forsaken Mission* of the Soul which was dearer to her than the World.

CONCEIVING our *Vertuous Woman* to have her *widows Vail* upon her, we may behold her demeaning her self as a most *Vertuous* Person in it.

I. Her Grief on the Death of her Husband, is Great and yet wise, and as wisely Great.

Great as Greatly wise. Her Mourning is more like a still Rain, than a loud Storm; and instead of *Blowing Passions* which usually Moulder a way into a Total and the Coldest Forgetfulness, faster than the Corpse of the Husband in the Grave, she has a *Silent* but a *Lasting* sorrow; and yet that sorrow Moderated by a Filial Submission to the Hand of that Glorious God, before whom she *Opens not her Mouth*, any more than Humbly to say, *Lord, Thou didst it.* She will not by Intemperate *Vexations* and *Afflictions* of her self, make her self, like the Frantick Women in the *East-Indies*, which burn themselves to Death, in the Fire wherein they consume the Dead Bodies of their Husbands; but yet she calls her self, *Mirrah*, saying, *The Lord has dealt bitterly with me!*

II. It is now her main study and solace to have an Interest in that Promise, *Isa. 54 5. Thy Maker is thy Husband.* And therefore, like her whom the Apostle calls, *A widow* indeed she, *Trusteth in God*; and *Continueth in Supplications and Prayers, Night and Day.* She Considers her self as now more than ever belonging to, *The Family of God*; with a persuasion that He will Certainly and Faithfully Provide for her. Hence also, The Time that she formerly spent in *Conversation* with her Husband, she now spends in *Supplication* to, and *Meditation* on, her God; and by an *Extraordinary Devotion*, she seeks to find all that in the Allsufficient JESUS, which may Repair the Absence of the best Husband upon Earth. She is an *Elizabeth*, or one to

whom the Falsess of God, in the Promise of God is enough.

Moreover, if she be Capable of it, she will now more Abound in all the Exercises of Charity towards her Needy Neighbours; whether she have the Name of *Alice* or no, yet according to the Signification of it, she'll be, *Noble*: and she will be an *Helena*, or an *Eleanor*, which is to say as much as, *Pittiful*: her *Visits*, her *Bounties*, and her *Succours* to the *Poor*, are now increased rather than abated, with her *New Lease* for them; and if she be a Person of *Quality*, she becomes yet more *Excellent* for *This Quality*: What is a *Lady*, in true and Old English, but a *Loaf dian*, that is, *A Bread server*? Or, One that will give *Loafs* of Bread unto the *Indigent*? She is both an *Anna*, a *widow* which departs not from the *Temple*, but serves God with *Fastings* and *Prayers* Night and Day; and a *Dorcas*, a *widow* full of *Good Works* and *Alms Deeds*. Thus will she, to better purpose than once another Woman did; Explain the *Riddle of Sampson*, by finding; *Honey in a Carcase*: promoting the *Life* of her own *Soul*; by the *Death* of him whom she Loved as her own *Soul*. Much less will she ever venture to Do any thing unworthy the *Char. Etr* and *Relation* of that *Person* (if he were a *Worthy Person*) whose *Rel. Etr* he is now become.

III. She reckons that she must now be *Father* as well as *Mother* to the *Orphans* with whom she is Left Entrusted; and their *Fathers* Beloved Image on them, do's farther Augment, yea,

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yes, Double her Care concerning them. While her Husband was *Alive*, she still acted as a *Deputy Husband*, for the maintaining of all good Orders in the House, when he was out of the way. And now her Husband is *Deceas'd*, she thinks that upon the Setting of the *Sun*, the *Moon* is to Govern, and there shall not be one Prayer the less performed, or one Fault the more Indulged, among her poor Lambs, because he is gone. The *Kin-dred*, of her *Expired* Husband are also still Welcome and Grateful to her, upon his Account. But she is now particularly more Sollicitous than ever to Teach her *(children* how to obtain that Favour of God, when my Father is gone, the Lord shall take me up. Some Women have the Names of Men, a little altered, as *Jaguet* (from *Jacoba*) *Jo-anna*, *Joan*, *Jane*, *Jennet*. (all from *John*) *Thomasia*, *Philippa*, *Frances*, *Harrietta*, *Antonia*, *Jillian*, *Dionysia*, and the like; But all our Widows are put upon thus doing the Works of Men; may their God help them!

IV. She is not Forward and Hasty now to Take the Liberty, which the Scripture does Give unto *Younger Widows*; that is, to Marry. While she has one Eye weeping for her De-parted Husband, she has not the other open to see, who comes next? nor will she think an *Ephesian Matron*, a fit Copy for her. She counts it no hard Law, which even the Anci-ent *Pagans* kept with great Severity, That no Widow should Marry within Ten or Twelve Months after the Death of her Husband; and she won-
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ders that any *Christians* ordinarily can, *Marry* sooner. If she had a *Good Husband*, his *Memory* has been so *Embalmed* with her, that she cannot presently make a *Room* in her *Affections* for another. If she had a *Bad Husband*, the *Cross* felt so heavy, that she will be *Slow* to be *Sure*, that it beent *Renew'd* upon her. But if after a convenient stay she do *Marry*, it shall be, *Only in the Lord*; Unto a Man that shall be neither *Heretical* in his principles, nor *Exorbitant* in his practices; and unto one that may be *proper* for her. Wherefore also if she be very *Old*, she will not without special Causes, marry one that is very *Young*; suspecting that such a pretended *Lover* may *Court* *Hers* more than *Him*, and that if there be too much (as perhaps a score of Years) *Irquality* in *Age*, it may otherwise *Prove* as *Temptations*, as it *Looks* *Indecent*. Indeed *Jerom* tells us, of an *Old man* at *Rome*, who had *Buried* *Twenty Wives*, which he took one after the *Death* of another; and that he then took the *Twenty first*, who also had *Buried* *Nineteen Husbands*; but methinks, They were an, *Ugly Couple*. And the *Woman* whereof *Buxtorf* relates in his *Talmudic Lexicon*, that she *Buried* *Eleven Husbands*, and had then an *Epitaph* of *Eleven Verses* bestowed upon her self, deserved sure the last stroke of her *Epitaph*, which was to this purpose, *A woman fit to have. No Bed but a Cold Grave*.

V. When she is *Match'd* unto a *Second Husband*, whom she will never twit with any *Reflecting* and *Uncomely Remembrances* of her *First*;

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First; She is more than Ordinarily Sollicitous to be, *A Good Mother in Law*, if she must be One at all; and so do her part for the Removing of those *Imputations*, which *Mothers in Law* have generally Laboured under. She knows that the way for her to have the Blessing of Heaven upon Her Children, is for her to make herself a Blessing to His; and Unkindnesses to the *Motherless* Little Birds which now call her, *Their Dam*, will Certainly be Repay'd by the Just Revenges of God. She is therefore so far from the partiality of that *Mother-in-Law*, who when her own Child hit a Child of her Husbands by Throwing of a Stone, whipped the Child that felt the Stone for standing in the way of the Child that slung it; that she makes no Observable Difference between his Children and hers; unless it be This, That She Corrects hers her self, and refers his to Him; and yet for her at any Time to inform her Husband of any Ill Manners in his Children, is a thing, whereto she has an *Aversion* so Extream, that she will never do it, unless upon Extream Necessity. Indeed she Effays to be such a Wife unto him, that she may not merit the Name which the Second wife of Lamech had; Namely, *Zillah*, or, but, *A Shadow*, of a Wife: much less would she be as the First of them was called, an *Arab*, that is, *An Assister*, to him.

VI. At Length Old Age comes upon her; and *Prisca* or *Priscilla*, that is, *An Old woman*, is her Title; but by an, *Hairy Head* found in the way of Righteousness, it is, that she now Challenges

Challenges the Honour of *A Saint*, even from those Abusive Tongues, which use to traduce for, *A witch*; Every Old woman, whose Temper with her Vſage is not eminently Good. She thoroughly ſtudies Every Particle of the Apoſtolicall Charge, That the Aged Women, be in Behaviour, as becom-th Holieſſs; not make bates, not given to much wine. Teachers of Good Things; That they may Teach the Young Women; and the nearer ſhe comes to her End, the more Acquainted ſhe is with, Him that is from the Beginning. She is not Impatient of being termed, *Old*; and ſtyled, *Bilbab*, that is, *Fading*; nor do's it Offend her, as once an Engliſh Queen, to be told, That Age hath ſprinkled its Meal upon her Head. But ſhe keeps longing for the Day, when the Lord Jeſus will ſend His Angels to fetch her unto the Regions of Everlaſting Light and Life, and keeps Wiſhing, *Oh Come, Lord Jeſus!* till ſhe Arrive to be, *Forever with the Lord.*

THIS is a VERTUOUS WIDOW. God Grant that our widows may not be Multiplied; but for them that are GOD Grant that they may be thus Vertuous! That is it which will render them all, *Jacobbeds*, which is, *Moſt Glorious Oes.*

I now Praise thee, O my God, for thy Aſſiſting my Endeavours to deſcribe the Praiſes of the Vertuous woman; and Reli upon thy Grace in thy Son, that theſe my Poor Labours may be Accepted and Succeeded among the Daughters of thy People. AMEN.

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